A Manual of Information

Concerning

The Episcopal Church

By the Rev. G. W. Shinn, D.D.

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UNITED STATES OF AMERICA.

A MANUAL OF INFORMATION

CONCERNING

THE EPISCOPAL CHURCH

BY

THE REV. GEORGE W. SHINN, D. D.

NEWTON, MASS.

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PREFACE.

Information concerning the Episcopal Church may be welcomed by several classes of persons. 1st. *By those whose interest has been awakened by occasional attendance at its services.* They have been impressed by the beauty and solemnity of those services, and have found themselves instructed and benefited. They would now become better acquainted with a Church which offers so much help to their religious lives.

2d. *By former opponents of this Church.* Many have grown up under the influence of inherited prejudices, but begin now to see that the judgment of their forefathers was beclouded, and that the Church once so bitterly condemned has links of connection with the historic past, and comes to them laden with very rich blessings. Their forefathers lost much in departing from it, but the children are coming back.

3d. *By our own people who want to become intelligent Church-folk.* Many of our people, both old and young, are not satisfied with the meager amount of information they have. They are perplexed to answer questions now so frequently asked by strangers, and so are be-

ginning to see that, in these days, it is not enough to be Churchmen, but all must be intelligent Churchmen.

This little manual, making no claim to originality or profundity or completeness, is offered as a help to these three classes. It may be distributed among interested persons, or used as a text-book in schools or guilds, and brotherhoods. In the latter case the "Study Helps and Outlines" should be referred to in the preparation of each lesson and as a guide in the subsequent class work and discussions.

It is not expected that a book so small, and covering so many topics, should leave nothing to be desired. It simply aims to give some information upon matters about which people are asking questions, and to show them where to get more.

Grateful acknowledgment is here made to the many writers whose thoughts and words have been used in the preparation of these pages.

Grace Church, Newton, Mass.
Trinity-tide, 1892.

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MANUAL OF INFORMATION.

I.

The Name of this Church.

During the colonial period of this country, from 1607 to 1784, this Church was known here as "The Church of England." Its ministers and missionaries were clergymen of the Church of England, and many of them were supported, in whole or in part, by funds contributed by the mother Church for missionary purposes.

In the Preface to the American Prayer Book there is grateful acknowledgment of indebtedness to the Church of England for "her first foundation and long continuance of nursing care and protection."

In some of the colonies at an early period provision was made by law for the endowment of parishes with glebe lands, and for the maintenance of the clergy. The Church was parochially established here in some places by law, just as was the case in England. In others, where not thus definitely established, the expenses were met by subscriptions and contributions. In all cases the missions and parishes acknowledged fealty to the mother Church of England, and were nominally under the spiritual jurisdiction of the Bishop of London. Until the time of the American Revolution

the Church in the colonies was a part of the Church of England.

The Revolution brought about many changes, and among them the independence of the Church in this country. As it is stated in the Preface to the American Prayer Book: "When in the course of Divine Providence these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included."

The first use of the title, "The Protestant Episcopal Church," was in Maryland, where, in 1779, a law was passed by the colonial government recognizing the identity of the Protestant Episcopal Church with the Church of England, and securing to it its rights of property in the Church buildings, chapels, glebes, and endowments of the mother Church.

The title again occurs in a paper drawn up by some of the Maryland clergy in 1783, called "A Declaration of certain fundamental Rights and Liberties of the Protestant Episcopal Church of Maryland."

The next year, 1784, at an important conference of clergy and laity from New York, New Jersey, and Pennsylvania, held in New Brunswick, N. J., the Church was referred to as "The Episcopal Church," and as "The Episcopal Church in the United States."

Later in 1784, at another conference in Philadelphia, they spoke of it as "The Episcopal Church in these States," and as "The Episcopal Churches." A common designation was "The Churches of the Episcopal Communion." The person who proposed the name "The Protestant Episcopal Church" in Maryland was the Rev. James J. Wilmer, who a number of years afterward, in a letter to Bishop Claggett, says that he "moved that the Church of England, as heretofore known in this

province, be now called 'The Protestant Episcopal Church.'"

The official report of a convention held in New York in 1784 is headed "At a Convention of Clergymen and Lay Deputies of 'The Protestant Episcopal Church in the United States of America.'"

In 1785, at a convention held in Philadelphia, a resolution was passed that certain alterations in the Prayer Book be proposed and recommended to "The Protestant Episcopal Church in the States."

This "Proposed Book," which was never adopted, contained the title "Protestant Episcopal Church." The formal adoption of the Constitution of the Church in 1789 carried with it the name, for Article I. runs: "There shall be a General Convention of 'The Protestant Episcopal Church in the United States of America.'"

This has been the official title of this Church now for over a century. In late years various efforts have been made to change it. A movement to that effect was inaugurated in connection with the revision of the Prayer Book. Various suggestions were made, as, for example, the omission of "Protestant Episcopal," so that the title would be "The Church in the United States." Others proposed that it be called, as in the Creed, "The Holy Catholic Church," and others, "The American Church."

The reasons given by some for wishing a change are that the present title was adopted when the Church was a very feeble organization in this country, and that the name "Protestant Episcopal" gives it the appearance of a sect, whereas it is a branch of the Historic Church through its descent from the Church of England. On the other hand, it is claimed that the present title accurately defines the position of this Church as protesting against all perversions of the Christian faith, and

as indicating the mode of government which it has received from the primitive, Apostolic Church. It is not proposed here to argue for or against the propriety of any change of name. Until changed by proper authority the official title of this Church is: "The Protestant Episcopal Church in the United States of America."

The common name by which it is spoken of by persons not in its membership is "The Episcopal Church," and its members are called Episcopalians. Among its own members two titles for it are often used: "The American Church" and "The Church." It is also quite usual for them to speak of its members as "Churchmen."

Referring to the fact that this Church holds views which antedate the rise of Protestantism, some of its members prefer being called "Catholics." Unhappily, the word "Catholic" is not always understood by people generally. They confound it with Roman Catholic, forgetting that the Roman Church is but one branch of the Catholic Church. Men may call themselves "Catholics" without being Roman Catholics.

But without expressing any preference for a distinguishing name, and simply because most people know this Church best as "*The Episcopal Church*," that title will be used in speaking of it in these chapters.

II.

How this Church came to be in America.

There were many efforts in the sixteenth century to plant permanent colonies of English people on these shores. Some of the schemes failed before they were fairly developed, and others met with disaster at a later stage.

There were three motives back of these efforts at planting English colonies in America. As one says: "London merchants thought of it as a new field for trade. Bishops and clergy thought of the Indians as heathen to be saved. Statesmen had it in mind as a place wherein to found new States." In 1607 there sailed away from England "with the Bishop's benediction, with the King's favor and the people's good-will," a colony destined for the shores of Virginia in the New World. They landed in April, and their first act was to kneel and unite with their Chaplain, the Rev. Robert Hunt, a clergyman of the Church of England, in offering the prayers and thanksgivings of the English Church.

On the 21st of June, 1607, the Holy Communion was celebrated by their Chaplain in the rude Church building which they had constructed. This Jamestown parish was the first of a number of missions and parishes of the English Church which were established from time to time in the different colonies.

At the outbreak of the Revolution, after one hundred and fifty years of colonial life, these parishes had extended from the chief towns and settlements on the seaboard where the Church had first found lodgment to many new places. Its greatest strength was in the Middle and Southern States. In New England it was weak except in Connecticut. It did not grow very fast in the colonial days, for several reasons. In some sections it met with very bitter opposition. At times there were outbreaks of strange fanaticism in religion, and then periods of the spread of infidel views. It was not a religious age, but the Church itself was not always as zealous for its own extension as it should have been, and it was not fully organized for its work, being without the local Episcopate.

The Episcopal Church without Bishops is somewhat like an army without officers. The Episcopate implies leadership, consolidation, and aggressive work.

There were many difficulties in the way of acceding to this oft-repeated petition for the Episcopate in America, and not the least was the steady opposition which was made by the colonists who were not Churchmen. Besides this, Church and State being united in England, a Bishop became an important state official, and his coming here must involve many political complications.

The ease with which Bishops are now secured for the most distant missionary jurisdictions was not the case in that age. The difficulties seemed almost insuperable.

Now and then a commissary was sent over from England to serve as a kind of superintendent, adviser, and helper, but it was a Bishop they needed. The Church was defective without one. There could be no confirmations or ordinations unless persons went to England for this purpose, and the voyage was then long and expensive, and perilous. Some candidates did brave the voyage to secure confirmation, and some students went from America to England to be ordained ministers, but the great majority of children of the Church grew up unconfirmed, the Church edifices were unconsecrated, and the parishes had no cohesive unity with each other.

The Episcopate was not to be secured for America, however greatly it was needed in the colonial times, until after the Revolution. When the colonies became independent of the mother country through the successful issue of the war, their independence carried with it the independence of the colonial Church.

After several tentative steps had been taken, representatives of the Church came together and adopted

measures which were made necessary by the changed political circumstances of the country for a separate ecclesiastical existence. This involved changes in the Prayer Book, the adoption of a Constitution, and the securing of the Episcopate.

The first Bishop here, however, was secured before this formal action had been taken, for Connecticut hastened, as soon as the war ended, to elect Dr. Seabury as their Bishop, and sent him to England for consecration. Failing to secure consecration there, he went to Scotland, where, in Aberdeen, 1784, he was made a Bishop by some of the non-juring Bishops then residing in that country.

Upon application being duly made to the English Church by the Dioceses of Pennsylvania and New York for the conferring of the Episcopate upon the Rev. Dr. White and the Rev. Dr. Provoost, a law was at length passed by the British Parliament permitting the consecration of these two, without requiring of them the usual oath of allegiance to the British government. Their consecration as Bishops took place in Lambeth Chapel, London, England, February 4, 1786. The American Prayer Book, being a revision of the Prayer Book of the Church of England, was set forth in 1789, and in the same year a Constitution was adopted. Thus, then, with Bishops of its own, with a service book adapted to its needs, and with a Constitution providing for the union and communion of its different parts in this country, this Church began its career as an independent organization. Independent, but not losing its links of connection with the Church of England, through which it is connected with the Church of the primitive ages.

Its history since 1789 may be divided into two periods,

The first was its period of recuperation from the disintegration occasioned by the Revolution, lasting down to about 1820; and the second was the period of new life beginning in 1821, with the formation of the Missionary Society, and extending on to the present day.

It took years for the Church to recover from the calamities brought upon it by the war. Its valuable lands in some sections had been forfeited, its buildings were permitted to fall into decay or were destroyed, parishes were broken up, and clergy and people were scattered. The most bitter prejudices were held toward it because of its English origin, and because of the attitude of many of its members before and during the great conflict.

Only gradually did it recover its strength, and very slowly did antagonism to it die away. It had to convince the American people that it was not un-American, and when that task was accomplished other prejudices arose from other quarters, so that its successes have been won in the face of the most decided opposition. But it has grown from a very obscure condition to one of prominence and usefulness.

III.

How the Episcopal Church is connected with the Primitive Church.

In the preceding chapter we have seen that this Church is descended from the Church of England, and that it was planted here in colonial days by chaplains, ministers, and missionaries of the English Church.

It is important now to trace the history of the English Church, to see how through that body the Episcopal Church in the United States has links of connection with the Church in the earliest ages.

There are several popular blunders which we encounter at once as we begin to study the history of the Church of England. One is that that Church is a split from the Roman Catholic Church; another, that it was founded by Henry VIII.; and a third, that Christianity was first introduced into Britain by Roman missionaries. These blunders are not only common, but they are sometimes found in histories of England, and are very stoutly maintained by some Romanists and other antagonists of this Church.

No one, however, who examines the facts and the authorities in the case will hold any one of these blunders.

Instead of being a split from the Roman Catholic Church, the friends of the Pope separated themselves from the Church of England by his command in the reign of Queen Elizabeth. Up to that time the English nation had gone along with the Reformation, except during the reaction in the reign of Queen Mary. Many of them did not approve of the changes made, but they attended the services and remained in the communion of the Church of England. When Pope Pius V. excommunicated the Queen in 1570, he ordered his adherents to withdraw from the services of the English Church, and thus the Roman schism in England began.

The popular notion that Henry VIII. founded a new Church to serve his own evil purposes is entirely disproved by the history of the case. Briefly stated in the words of another, it runs thus:

"Many ancient authorities concur in the testimony that St. Paul himself preached in Britain about the year 60. In the second century the British Church was fully organized. In 314 three British Bishops were present at the Council of Arles. When Augustine, the first emissary of the Roman Church, came to England

in A.D. 596, he found the British Church fully established with one Archbishop and seven Bishops. Thus it is evident that the source of our Church is independent of Rome. Even Augustine did not receive his Episcopate from Rome, but from Lyons, in France.

"*The history of the English Church covers four periods:*

"1st. *The British Period*, from the first century to the seventh, with no Roman influence.

"2d. *The Anglo-Saxon Period*, lasting till the eleventh century, during which Roman influence developed.

"3d. *The Anglo-Roman Period*, from the eleventh century to the sixteenth, with Roman dominion strong.

"4th. *The English Period*, since the sixteenth century, the period when the independence of the First Period is restored, and the ancient privileges resumed."

Another has stated the history in these words:

"The Church was introduced into England in the first century, probably by St. Paul. The ancient Prayer Books of the Church of England also indicate a strong influence from the Church at Ephesus, where St. John spent the latter half of his life, and where St. Paul left Timothy as its Bishop. Of this we are certain, viz.: that the Christian Church was strong in Britain at the beginning of the fourth century. As early as A.D. 314, British Bishops were in attendance at a council held at Arles. The British Church had the apostolic constitution of *Bishops, Priests, and Deacons*, and was in full communion with the rest of the Church of Christ wherever it existed.

"It was six hundred years after Christ before the Roman branch of the Church sent its missionaries to England. There is not a shadow of pretense that Christianity was introduced into England by the Church at Rome. It is true, on account of the hostility between

the Britons and their invaders the Saxons, who had conquered a large part of England, that the British Church was not in a condition to bring the latter to Christianity; she therefore turned her attention to other missionary work. The Church at Rome then undertook to proclaim Christianity to these neglected Saxons, and did well in sending out its missionaries.

"For many years these two branches of the Church worked together in the British Isles. Each recognized the other as a true branch of the Church Catholic, with its apostolic ministry. As the race prejudices died out, and the Britons and Saxons united to form one nation, so these two branches of the Church gradually coalesced into one body called ever afterward the Church of England. This historic fact is commemorated on the front of Lichfield Cathedral, re-built in the twelfth century. In niches on one side of the main entrance are statues in stone of the British Bishops. On the other side are statues of the Bishops in succession from Rome. These two lines significantly meet at the top over the great door.

"Our gratitude to the Latin Church ceases only with the presumption of the Bishop of Rome in attempting to make himself Universal Bishop or Pope. With the aid of some of England's faint-hearted kings, the Bishop of Rome succeeded in tyrannizing over the Church of England for three or four hundred years. Through his influence, some of the false doctrines and evil practices of the Church in Italy were introduced into England. But this was not to continue. God made use of political circumstances to further His own most sacred purpose.

"Many in the British Isles had been longing for years to get away from this uncatholic subjection to the

Bishop of Rome, and from the uncatholic customs. Three centuries ago, at the great Reformation, the Church of England succeeded in throwing off her allegiance to the Pope of Rome, and became as Catholic once more in doctrine and worship as she had always been in Constitution. This is the Church which the American Church owns as her mother, and to whom she looks with pride. This is the Church which the ignorant declare to have originated with the wicked Henry VIII."

Henry VIII. was no friend of the Reformation. He never accepted the reformed doctrines. His quarrel with the Pope led to the overthrow of the usurped dominion which this foreign pontiff had exercised over the English people and their Church, and the overthrow of the Pope's power in England facilitated the Reformation. This Reformation was, after all, but a return to the old doctrines and usages which had long before been held by the English Church.

Very little was done toward reforming the Church in the days of King Henry. It was during the short reign of his successor, Edward VI., that much good work was done in this direction, especially in setting forth the service book in English. There came a reaction when Edward died and Mary ascended the throne. But upon the accession of Elizabeth the nation and the Church were again freed from the papal yoke.

Thus, then, the Episcopal Church in this country traces its lineage back through the Church of England to the earliest ages of Christianity. It is connected through the English Church with the Church of the East, and is a true branch of the Apostolic Church.

IV.

The Obligations of the American People to the Episcopal Church.

It is not generally understood how important a part the Episcopal Church has taken in matters affecting the welfare of the American people.

By some it is thought of as an exotic, more English than American, out of sympathy with American feelings, and incapable of adapting itself to the needs of American life. By others it is regarded as always an intrusive element, arrogating to itself absurd pretensions, and doing more to hinder progress than to help it. They point scornfully to its English origin and its early history, and to what they call its sluggish conservatism. In some other cases where people do not look at this Church thus disapprovingly, they simply fail to notice it at all. They are ignorant of what it is and of what it has done. It must be remembered that only of late years has it loomed up into such prominence as to compel attention. It has not been the popular religion of the land, nor is it popular now in many sections. In fact, it is well-nigh unknown yet in some parts of our country. But with the growing intelligence of the American people and the decay of old prejudices, especially owing to the new life which is pervading every part of this Church and making it earnest and aggressive as a power for good wherever it goes, there is the starting of questions about it.

When men look over its history carefully and study its principles, they find that it is a very different organization from what many of its antagonists have represented it, and different from what many in their lack of knowledge supposed it to be. Among the many

things which are becoming better understood is the value this Church has been to the American people.

We are to look at some of these overlooked facts:

1st. *The way for the Revolution was paved by the Church controversies in Virginia.* Said Bishop Meade: "The vestries, who were the intelligence and moral strength of the land, had been slowly fighting the battles of the Revolution for a hundred and fifty years. Taxation and representation were only the words for support and election of ministers. The principle was the same." His reference is to the claim of the vestries to a voice in deciding who were to be the ministers they must help support. They objected to arbitrary appointments. These old controversies had as much to do with loosening the bonds between England and the colonies as did the town meeting in New England.

Says the late W. C. Rives: "Without denying to other religious bodies their full and glorious share in the early struggles for political liberty in Virginia, the leaders and chief actors were members of the Established Church."

2d. Again, *all Churchmen were not Tories.* On the contrary, the majority of those who signed the Declaration of Independence were Churchmen. The lists can be gone over by any one, and it will be found by reference to the religious affiliations of the men whose names are attached to that important document, that a majority of them were members of this Church as it then existed in the colonies. If the signers of the Declaration of Independence were representative men, then see what a strong word is spoken for this Church by the fact that a majority of them were Churchmen.

3d. A third important fact is that *Washington was a Churchman,* and the placing of the command of the

American forces in his hands gave at once a national character to the movement which might otherwise have been but a mere sectional struggle with English rule. His character needs no eulogy, and his work for his country has written his name in every American heart. The Father of his Country was a communicant of this Church.

4th. When the war was over *the influence of Churchmen was felt in the moulding of the civil government.* There was much confusion and there were many minds when the struggle for liberty ended. The Confederacy of the Colonies was found to be unsatisfactory, and many wild schemes were proposed. We owe it largely to the wisdom and to the conservative spirit of Churchmen that the civil government became what it is, so wisely planned, so generous, and so comprehensive—a blessing to uncounted thousands who have been drawn to these shores.

5th. Not only in the formative period of the country, however, but *in its later developments much is due to Churchmen.* They have always been friends of refinement and education, and thus have done something to tone down the asperities of our new bustling American character, and to vindicate the claims of genuine culture as opposed to the mad rush for money-making.

Beside this, *our Church has stood firmly for a simple faith and a sober piety* in days when great whirlwinds of religious excitement have swept over the country. It used to be one of the common reasons for complaint that it did not fall in with the revival movements which were once supposed to be so desirable. The wisdom of the Church's ways has since been vindicated. The views of Christian nurture for which it contended have been gradually adopted by other religious bodies,

and the noisy revival excitements are matters of the past.

A very great deal of *what is commendable in the improved condition of religious life* in this country can be traced directly to the influence of this Church, as, for example, the better styles of ecclesiastical architecture which are rapidly taking the place of the barn-like structures once deemed good enough for sacred uses; the higher styles of music by which the praises of God are more fittingly rendered; the observance of sacred seasons other than Sunday, so that religious truth is associated with, and recalled by, the changes of the year; and finally the introduction of numerous measures of benevolent activity whereby the condition of the once neglected classes may be improved.

Some of these results are not always directly credited to the influence of the Episcopal Church, and it may be that many enjoy these benefits without knowing that they are due so largely to a Church which is as yet scarcely known in some sections of our country.

The American people have already profited greatly because of the Episcopal Church. The probability is that, as population becomes more settled, and as the influence of this Church is more distinctly felt, as it must be, it will be appreciated more highly than it is now. The hopes of some Churchmen are that it will become the Church of the American people, not, perhaps, in counting in its membership the greater part of the population, but at least in becoming the strong, controlling, and wholesome influence for truth and righteousness.

V.

What the "Proposed Book" was.

One of the first needs of the Church in this country, after it became independent of the Church of England, was a Prayer Book of its own. Accordingly, at a convention held in Philadelphia in 1785, a committee was appointed to submit to the convention a schedule of changes which were deemed necessary in the English Prayer Book to adapt it to the Church's needs here.

This committee made a report while the convention was in session, and some of their recommendations were at once adopted, but others were reported back to them for further consideration. After the convention adjourned the committee published an edition of a Prayer Book with these changes, and others which they themselves made. This book has ever since been known as "The Proposed Book," for the simple reason that it was proposed for use, but never actually adopted. It is sometimes incorrectly called "The Bishop White Prayer Book," because he was one of the committee of revision, but Dr. William Smith of Maryland had more to do with it than the Bishop. This "Proposed Book" has come into fresh notice in late years, because of its adoption by a body calling themselves Reformed Episcopalians.

Inasmuch as in many respects it is the same as the Prayer Book now in use in the Episcopal Church, it will be necessary to refer here only to the points of difference.

1st. Omitting the English State Services, it had a service for the 4th of July, "being the Anniversary of Independence."

2d. It omitted certain words and phrases, and

changed others. Thus the word "regenerate" was left out of the Exhortation after Baptism; the word "unbaptized" was dropped out of the rubric before the Burial Office; the sign of the cross in Baptism was omitted; "member of Christ" in the Catechism became "member of the Christian Church," and "He descended into hell" was left out of the Apostles' Creed.

3d. It omitted the Nicene Creed, and the Gloria Patri after the versicles, and left the selection of the Psalms and Lessons to be read at the discretion of the Minister.

"The Proposed Book" was received with very little favor. It did not suit some because it did not propose changes enough. It did not suit others because it proposed too many.

There were those who regarded it as inclining toward the denial or neglect of the doctrine of the Trinity, and others made objection to other parts or to the general tone of certain portions. Some conventions rejected it at once, others postponed its consideration, and still others demanded fresh alterations. It was used only in a few places; it never came into general use.

The committee who published it saw very soon that it was a failure, and as Bishop White said, "In regard to the Liturgy, the labors of the convention had not reached their object." The parishes generally kept on using the English Prayer Book, making such changes as were deemed necessary.

Another obstacle to the adoption of "The Proposed Book" was the hindrance it presented when the Episcopate was asked from the English Church. The English Bishops deemed some of the changes so radical that they dreaded lest the American Church might be swept away from the historic faith of Christianity.

In a communication from the Archbishops of Canter-

bury and York, they say: "We saw with grief that two of the Confessions of our Christian Faith, respectable for their antiquity, have been entirely laid aside, and that even in that called the Apostles' Creed an article is omitted which was thought necessary to be inserted with a view to a particular heresy in a very early age of the Church, and has ever since had the venerable sanction of universal reception." They refer to the disuse of the Nicene and Athanasian Creeds, and to the omission of "He descended into hell" in the Apostles' Creed. Finally, at a convention held in 1789, "'The Proposed Book' found no one to say a good word for it," and there was set forth that which we now have.

The English Prayer Book was revised so as to bring it into harmony with the changed political condition of the colonies. An Office for the Visitation of Prisoners was adopted from the Irish Prayer Book, and the Prayers of Consecration in the Communion Service were taken from the Scotch Book. The service for Thanksgiving Day was borrowed from "The Proposed Book," and an order for Family Prayer was set forth.

Some other changes here and there were made, but all with due care and caution. The Preface distinctly states that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, and worship, or further than local circumstances require."

"The Proposed Book," says Bishop Perry, "speedily sank into obscurity." "An edition omitting the Articles and Visitation Office was published in New York in 1873 for the Reformed Episcopal body, who separated from this Church about that time under the leadership of Bishop Cummins."

Bishop Perry speaks of it as "a hasty, crude, and un-

satisfactory compilation which failed utterly to establish itself in the American Church. It was and ever will be only 'The Proposed Book,' and the question of its adoption was not even considered by the following general convention."

VI.

The Prayer Book as it is.

Our present Prayer Book was set forth in 1789, and is a revision of the Prayer Book of the Church of England. Of late years it has been again revised, but has been changed in no important doctrinal particular. Its general contents, and all its doctrines, are the same as they have always been. The changes have been mainly in the way of giving greater flexibility in the use of the services, and in enriching the services themselves. The Prayer Book proper ends with and includes the Psalter, but the Articles of Religion, the Ordinal, and some of the occasional Offices are bound up with it. It contains some *prefatory matter* relating to the selection of Scriptures and Psalms which are to be used, and a list of Holy Days which are to be observed.

Then follow the Services for Morning and Evening, the Litany, the special Prayers and Thanksgivings, the Collects, Epistles, and Gospels, the Communion Service, the Baptismal Service, the Catechism, and the Forms for Confirmation, Matrimony, Visitation of the Sick, Communion of the Sick, Burial of the Dead, and a few other Offices, ending with the Psalter.

Bound up with the Prayer Book are the Thirty-nine Articles, the Ordination and Consecration Services, and the Order for instituting a Minister.

The directions for the proper rendering of the various services are contained in what are called *the Rubrics*,

preceding and following, and scattered through the different Offices.

The Rubrics are so called because of the ancient custom of printing these directions in red ink, a custom still retained in some editions of the book. Ordinarily, however, they are printed in italics with a (¶) paragraph mark preceding them.

1st. *The Prayer Book as it is is designed for use by all.* The worship in this Church is to be engaged in by all present. It is not a spectacle in which the Minister, the choir, and a few others do something at which the others are to look as mere spectators. The participation by all is contemplated, hence there are postures to be observed, such as standing and kneeling, and responses to be made. It is a united service, and in view of its being so, is often called "Common Prayer."

2d. *It contains reverent and appropriate forms of devotion.* There is nothing in it to shock the reverential instincts of any one, no new and startling expressions to provoke wrong feelings, and no vagaries to suggest wonder and to excite controversy. During the progress of a service conducted after its manner, each one is treated as engaged in the most important acts in which a human being can take part, and he is taught how fittingly to pour out his prayers and praises to the Lord of all.

3d. *It sets before us a style of piety that is worthy of imitation.* Some religious books encourage gloom. Others make men shallow and superficial. Others are defective when measured by any right standard. This book does not encourage a one-sided or deficient piety, but helps us to be well developed and symmetrical in our religious life. The style of piety it encourages includes penitence for sin, and abounding trust in the

mercy of God through Christ Jesus our Lord, a devout recognition of the goodness of the Lord, and a disposition to show forth His praise, both in our lips and in our lives.

4th. "*While it is composed of forms, it condemns mere formalism.* It discountenances the latter by its earnest and importunate spirit, by the constant use of Scripture, by duly varying the exercises, by the frequent contrasting the lips and the life, by the constant enforcement of inward truth, and the incessant invocation of that Holy Spirit without Whom nothing is strong, nothing is holy." Every possible safeguard is thus provided to keep those who use it from mere formalism. If they should yield to the temptation which comes to all Christians to offer only lip-service instead of that spiritual worship with which alone God is pleased, they are constantly rebuked by the very services here appointed.

5th. In the use of these services many thousands have fed *the flame of devotion in their souls*, and through them have received that strength which made them conquerors of themselves and of the world. These prayers have gone up from the hearts of some of the best who ever lived on the earth. These praises have been sung by saintly spirits now in paradise. We are joined to a mighty company of God's elect, and we are worshiping Him as they delighted to worship Him when we take our part now in these forms of devotion. We are united with the saints of all ages, and with the Church triumphant. In addition to this, these services widen out our sympathies for all sorts and conditions of men. "The social feeling, softening and affecting as it is when experienced in reference to those who worship under the same consecrated roof, becomes sublime and ele-

vating when it breaks abroad beyond the precincts of the Church in which it is awakened, and takes in its warm grasp all in distant and separated places who are occupied in worshiping God with the same prayers and praises. It makes us imperfectly to realize the communion of the saints when we reflect that earth is almost encircled by a continuous echoed strain of our pleading Litanies and exulting Doxologies."

VII.

The Theological Teachings of the Prayer Book Services.

A very good term for these services would be "Devotional Theology," for they bring before us the truths of religion for the purposes of devotion. But what truths do they bring before us? We turn to the services and ask.

First of all, *What ideas of God do they convey?* No one can study these services without seeing that their conception of Deity is the unity of the Godhead under the three forms of Father, Son, and Holy Ghost. This is evident from the titles of the prayers, from the expressions in the exhortations, from canticles and doxologies, from versicles and benedictions. God in three Persons is the Prayer-Book view, as opposed to Pantheism, to Atheism, and to Unitarianism. It plants itself squarely upon the foundation that God exists as Father, Son, and Holy Ghost, ever one God. Where the distinction between the Persons of the Godhead is not expressed in explicit terms, it is referred to in the distinction between creation, redemption, and sanctification.

It would be impossible, then, to get rid of the doctrine of the Trinity in these services without making very

radical changes, not only in expression, but in the whole of the implications of these services.

It must be noted that the wisdom of the Church is shown, with reference to this doctrine, in not being wise above what is revealed. The statements and implications are based upon what God has made known of His own nature. The definitions are broad and inclusive. The stopping place is clearly made on this side of where solid truth meets with shadowy speculation. It would be difficult to construct forms of devotion that present the Deity in more attractive aspects. The divine Fatherhood, the sympathetic Humanity, the ever-blessed Consoler, these are the three leading views put before redeemed children addressing the benignant Father, brethren beloved coming to the Elder Brother, souls needing sanctification receiving the Holy Spirit, the Source of Holiness.

God is conceived as having an interest in all of human affairs, as being willing to be approached by His children, and as so regarding us with tender solicitude that He turns not away from any humble cry.

It has been a peculiar mission of this Church to furnish a refuge for many who have turned wearily away from the false and distorted and terrible views of Deity which from time to time men have taught.

2d. *What do the services teach concerning man?* Do they regard man as innocent, needing no redemption? Far from it. Not as innocent, but as sinful, needing redemption and sanctification. They do not forget that man has fallen from innocence, but they bring into equal prominence the fact that the sinner has a Saviour, and that a new nature may be given to the sinner, so that he may be sanctified and made meet for heaven.

If these services contemplated man simply as in the

ruin in which sin left him, there would be nothing in them but wails of misery and cries for mercy. But they contemplate man as the object of a Redeemer's love as brought back to God, and as being now influenced by the Holy Ghost.

The whole tone of these services echoes the grace of redemption and honors the work of the Spirit now in progress. While they constantly remind us that the old nature clings to us and is evil, they teach us to regard it as possible that the image of Christ may be formed in us, and that that is indestructible throughout eternity which has the likeness of Christ.

3d. *What do these services teach as to duty?* The briefest answer is that they teach us to love God and man, to acquire that strong affection which makes obedience to duty easy, and which prompts us to ask not how little, but how much, we can do for God's glory and for man's welfare. We are not under bondage to a harsh taskmaster, but are serving a loving Father, and all mankind are brothers to us.

Starting out with this conception of duty, its several details become sanctified because the Lord's blessing and the Lord's help are invoked upon them. Duty is lifted up thus into high and holy service, to be rendered gladly as a sacred offering of love.

4th. *What now is their teaching as to the future life?* It recognizes first of all that there is a future life for body and for soul. It does not speak doubtfully of eternity and of the resurrection. It presents these as facts, not as guesses, or as inferences. It recognizes the distinctions which must exist in the condition of men in the future life, the difference between the saved and the lost. While it does not enter into matters not revealed, it draws out the contrast between those who

enter into the portion of the blessed and those who are driven from the presence of the Lord.

5th. *What does it teach upon other points?* It has its teaching as to human government, as to the parental and conjugal relationships, as to the poor and the needy, and many other topics. It counsels submission to law by teaching us to pray for our rulers, both temporal and spiritual. It encourages in like way respect for official station, reverence for parents, and fidelity to vows. It teaches us to sympathize with the poor and with all sufferers. It broadens out our sympathies for all sorts and conditions of men as parts of the human brotherhood, and as subjects of the loving care of God and of the redemption of Christ Jesus.

Compare these theological teachings of the Church services with the word of God, and they are found to be identical. If identical, then are they true.

These services, then, can be used with the assurance that we shall find nothing in them contrary to the great principles of divine revelation. We shall find in them a "Devotional Theology" which, while it helps our approaches to God, will instruct us in the fundamentals of religion, making indeed our devotions our safeguards in the truth.

VIII.

Wherein the Episcopal Church differs from the Roman Catholic Church.

One of the prejudices entertained by some persons against the Episcopal Church arises from its supposed likeness to the Roman Catholic Church.

The stranger accustomed to the usages of a religious body whose services are held in a plain, unadorned meeting-house, and where no precomposed form of

service is used, finds himself some day in one of our churches. He notices how different is the arrangement of the interior. The prominence of the altar, the free use of the cross as a symbol, and various other matters arrest his attention.

Then when the service begins he notes that the officiating Minister wears a vestment, a distinctive dress, not used by his own Minister. As the service proceeds he finds himself perplexed over usages with which he is unfamiliar. Possibly the impression made upon him at first is not favorable. Everything being so different from that with which he has been familiar in his Protestant worship, he concludes that they must be very much like Roman Catholic usages.

Another stranger, perhaps, has heard but little of the Episcopal Church except as it has been associated with Romanism by its uninstructed opponents; for, strange as it may appear, it has come in for a very large share of unreasoning and ignorant abuse. Its history, doctrines, and usages have often been so greatly misunderstood and misrepresented that many persons have held aloof from it lest they might be beguiled into favoring something very much like Romanism. It is not creditable to the fairness of many that they are willing to make attacks upon a religious body whose principles may so readily be learned; nor is it creditable to the intelligence of others that they are so firmly held in the bonds of prejudices which a very little examination would dispel.

The attitude of this Church toward the errors of the Roman Catholic system may readily be seen by an examination of the Thirty-nine Articles of Religion which are printed in all our Prayer Books. There you will find nearly every leading Romish error officially condemned,

and in language so emphatic that the accusation of our favoring these errors is disproved at once. Very positive is the declaration in Article XIX., that "the Church of Rome has erred, not only in living and manner of ceremonies, but also in matters of faith."

The very name of this Church is another proof in the same direction, for it is "The Protestant Episcopal Church," and was so called because our American forefathers would thus protest against the errors of Romanism, as well as against all other perversions of the truth.

Then compare the Prayer Book itself with the Roman Manuals of Devotion, and you will find important differences on nearly every page. For, while the Prayer Book is scriptural and primitive, the Roman Manuals are filled with doctrines which are found neither in the Scriptures nor in the liturgies of the early Church.

Consider, moreover, the controversial literature. Where can there be found stronger condemnation of the erroneous teachings of Rome than are contained in the writings of members of the Church of England and of the Episcopal Church. To mention but a few of them is to show that the very titles disprove the assertion of likeness. Thus we have: "Plain Reasons against joining the Church of Rome," by Littledale; "The True Catholic no Romanist," by Bishop Odenheimer; "The Faith of our Forefathers," by Stearns. There are hosts of others which are accessible to all, and in them will be found very clear statements of the differences which separate us from Romanism.

Hear such words as these from a recent sermon by one of our clergymen:

"Rome has perverted the truths of Holy Writ, corrupted the teachings of the General Councils, violated their decrees, and added to their creed. Witness the

doctrine of transubstantiation, the worship of the Virgin Mary, the intercession of saints, the adoration of images and relics, her doctrine of purgatory, indulgences, the so-called sacraments of penance and extreme unction, the supremacy of the Pope, and papal infallibility. Other rites, ceremonies, and their inseparable erroneous teachings, the offspring of superstition, belong to this catalogue."

It would be difficult to find anything more emphatic in the way of condemnation of Romanism than you can find in the Prayer Book itself, and in the writings just referred to.

But the objector says, "All of this may be true, and yet, as a matter of fact, do not many persons go from your Church to Romanism?"

The answer is, it can be shown from statistics that the larger proportion of perverts to Rome are from the non-Episcopal bodies. Usually when one goes from this Church it will be found that he first came to us from some other body, and that he was never really instructed in the principles of this Church. If he had been, he would never have gone from us, for the greatest security against perversion to Rome is to be well instructed in the principles of the Episcopal Church.

Without any discourtesy, then, we may say to the objector that he has not properly studied the subject or he would see that there is a vast difference between the Episcopal Church and the Roman Catholic Church, and the difference consists in these points:

1st. The Episcopal Church clings closely to primitive truth and repudiates the errors of later days.

2d. It has a simpler form of worship, and rejects the complicated system which centers itself in the Roman doctrine of the Mass.

3d. It aims to develop in its members an intelligent understanding of the truths of the gospel, and to win them to such a love of those truths that the result will be shown in their every-day lives.

The objector must learn, too, that while this Church thus differs from the Roman Catholic Church, it also differs from the religious bodies around it in some respects. It occupies a position of its own which is worthy of being studied, and which must be studied if one would avoid the blunder of classing it with Romanism on the one hand, and with sectarianism on the other.

It is not a sect. It is a Church as old as Christianity.

IX.

Features held in common by the Episcopal Church and some of the Protestant Bodies.

There are points of agreement between some of the Protestant bodies of Christians and the Episcopal Church, as there are points of difference. It is well to study these features of resemblance. Of course, in speaking of the Protestant bodies we can have in mind now only some of those which are prominent for numbers and influence in this country. It would be impossible to consider in this connection the multitude of organizations whose views are either not well known generally, or which defy any broad classification. For the present purpose, we consider the Methodist, the Baptist, the Presbyterian, the Congregational, and the Lutheran denominations.

In the omission of others it is not implied that some of them do not hold the views hereafter specified, but simply that these five stand at the head of the list of non-Episcopal bodies in this country, and their beliefs

are usually better known than the others. Between these five great organizations and the Episcopal Church there are certain important features of resemblance:

1st. The most notable one of all is that *they make prominent the gospel plan of redemption.* They declare man's need of salvation, and they preach Christ as the only Saviour of sinners. They bear clear testimony to the completeness of redemption through the Lord Jesus. His holy life and His sacrificial death are the key-note of their preaching. They know nothing of the mediation of saints and angels. They believe in a completed salvation through the Son of God, and hence the great theme of their instructions is Jesus Christ and Him crucified.

Sometimes, in ignorance of the position of the Episcopal Church, denials are made as to the evangelical character of its teachings, but nowhere else can there be found more simple and direct gospel teaching than in this Church.

2d. The next point of likeness is that *they accept the doctrine of the Trinity.* It is probable, however, that this doctrine and all the other doctrines of Christianity are more regularly and more systematically presented by the Episcopal Church than by any Protestant body, because of the constant repetition of the Creeds and the Glorias in worship, and also because of the observance of the Christian year, by which each doctrine in turn comes into prominence. At the same time these five Protestant bodies before named are Trinitarian in their standards and in their teaching. They proclaim God—as Father, Son, and Holy Ghost, and in the administration of baptism use the formula appointed by our Lord.

A firm belief in the doctrine of the Trinity implies the proclamation of the distinctive offices of each Per-

son of the Trinity—the Fatherhood, the Brotherhood, the Indwelling.

God is our Father, and has for us a Father's love. God is our Redeemer, and has taken our nature upon Him. God is our Sanctifier, and comes to dwell within us.

3d. They resemble each other in the next place in *the high estimate they put upon the Sacred Scriptures as containing God's revelation.* The Scriptures are with them the standard of ultimate appeal in matters of doctrine.

It is true that they sometimes differ in modes of interpretation, and draw sometimes very widely differing conclusions, but with all of this they refer to the Sacred Oracles as containing all things necessary to salvation.

The Bible is read in their assemblies, and their members are encouraged and urged to study it as containing the revelation which God has made to man.

4th. They also agree in *the inseparableness of religion and morality.* They not only set forth doctrines to be believed, but duties to be done. The duties grow out of the doctrines. They do not encourage the holding of religion as a mere theory. Religion must become incorporated with the life, and show itself in holy deeds. To be a Christian is to be upright and true, generous and kindly. If a man's life does not give evidence of his faith, that faith is defective or erroneous.

5th. They still further insist that it is the duty of each believer *to extend a knowledge of the gospel to others.* It is not to be selfishly enjoyed or hidden, but communicated. Hence the constant exhortations to personal service for others, and hence, also, the zeal for missionary work which leads to the rolling up of vast sums of money for the propagation of the Christian faith.

This zeal for the extension of religious privileges to others is one of the most noteworthy characteristics of the Christian spirit of our day. It is not always a desire for mere denominational supremacy, but a sincere aim to benefit their fellow-men by giving them that which is more precious than all gifts, the gospel of Christ. Deep down beneath everything else is the conviction that men are wretched without the knowledge of Christ, and His disciples would therefore have all men know their Lord, from the least to the greatest.

6th. They resemble each other also in *the fertility of their expedients for reaching all sorts and conditions of men.* Whatever may have been the case in the past, we see now the most varied labors to reach the ignorant, the poor, and the degraded. Every large community is penetrated by efforts which look to the relief of suffering of all kinds, and to bring the outcasts to Him who alone has healing for their distresses. The mission chapel, the school for the ignorant, the friendly visitor to the poor, the society for providing help and reclaiming the fallen—all these and many more like efforts are features of our modern Christianity. In this blessed work all these bodies are doing some part.

It is not that their efforts are always precisely alike, but there is the exercise of sanctified ingenuity and there is the consecration of varied talents, so that in some way those who have strayed, or are straying, from the Father's house may be brought back.

There are still other points of agreement, which, however, need not be touched upon now. Enough has been indicated to show the necessity for kindly and courteous treatment on both sides, and especially when points of difference are brought forth for consideration.

X.

The Relationship of the Episcopal Church to other Religious Bodies.

The position of the Episcopal Church toward other bodies of Christian people is not always understood, and is sometimes incorrectly represented. It is thought by some to be entirely unsympathetic, if not antagonistic. This view arises from the fact that ministers of other religious bodies not Episcopally ordained are not permitted to preach in our pulpits or to administer the Sacraments in our churches; and also from the other fact that but little official intercourse is held with these organizations as such. It is not easy for some to see that anything but positive antagonism can be the motive for what appears to them to be unchristian exclusiveness and arrogance. In order to understand the position of this Church, it is necessary to look back a little over the history of the past. As we do so we find that there was a time when there were no organizations corresponding to the modern non-Episcopal bodies. The Church, wherever it existed, had an Episcopal government, that is, a government by Bishops, and Episcopacy can be traced to the earliest Christian ages.

It has been only in comparatively modern times that any organization without the Episcopate made any claim to be called a Church. The Congregationalists, originally called Independents, began as a body about 1580; the Baptists, originally Anabaptists, in Germany in 1523, and in England in 1608; the Presbyterians about 1520 on the Continent of Europe, and in England in 1649; the Methodists in England in 1739, and others still later.

No one claims an earlier origin for these bodies than

the dates here given, and it is difficult for any one to show that in any of the preceding centuries any Church was organized without the Episcopal form of government. In addition to the modern origin of these non-Episcopal bodies, consider that there are now over two hundred and sixty millions of Christians in the world to-day, and that two hundred and thirty millions of these still cling to Episcopacy.

If, then, there is reason to believe that Episcopacy was the primitive form of Church government, and if so large a proportion of Christians still retain it, we have no need to apologize for it as one of the features of this Church. This Church retains it, and in the Preface to the Ordination Services, says:

"It is evident to all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church,—Bishops, Priests, and Deacons."

"No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or permitted to exercise any of said functions, except he be called, tried, examined, and admitted thereto, according to the form which she has prescribed, or hath had Episcopal consecration or ordination."

Observe that this legislation applies to this Church. There is no judgment expressed as to the validity of any other kind of ministry, nor is there any attempt to force this apostolic ministry upon other bodies of Christians. They must satisfy themselves as to what authority their ministry has. In this Church we know nothing but an apostolic ministry, nor can we give it up.

The position of this Church, then, toward other religious bodies *is marked by the utmost Christian courtesy.* There are no denunciations of those who, it believes,

have departed from what, at least, was a very ancient and important feature of the Church. It does not intrude itself upon them, but protects itself by such restrictions as are necessary to preserve the ancient order, and to invite an examination of its claims.

In speaking of these bodies in the Preface to the Prayer Book, it exhibits this courteous spirit by referring to "the different religious denominations of Christians in these States" being left at liberty by the issue of the American Revolution "to model and organize their respective Churches," etc. It uses the word "Churches" without, however, invalidating its own claims to be a branch of the historic Church, and later on defines what is essential to the integrity of this Church, as a branch of the historic Church.

The courteous and comprehensive spirit of this Church is seen again in its *recognition of all properly baptized persons as being already in the membership of the Christian Church*. It does not rebaptize them if they have once been baptized with water in the name of the Father, and of the Son, and of the Holy Ghost. Where there is doubt as to their having been baptized it uses the hypothetical form, "If thou hast not already been baptized, I baptize thee," etc.

This wide recognition of the membership of all baptized persons in the body of Christ is one of the most liberal of all possible liberal features. By whatever name men may call themselves, if they have been baptized with water in the name of the Father, the Son, and the Holy Ghost, it recognizes them as already members of the Christian Church. It recognizes them as fellow-members with us of Christ's body, whatever we may think of the organizations with which they may please to ally themselves.

Still further, this Church is continually *praying for all Christians by whatever name they may call themselves.* In one of its daily prayers it thus pleads: "Especially we pray for Thy holy Church universal, that it may be so guided and governed by Thy good spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." In the Communion Service it prays God "To inspire continually the universal Church with the spirit of truth, unity, and concord, that all who profess Thy holy name may live in unity and godly love." In still another prayer: "Grant that all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto Thee."

And, finally, this Church *stands foremost in its desires for Christian unity*, and in its efforts to promote the same.

At the General Convention in Chicago, 1886, its Bishops set forth the following propositions as alone essential to the union of Christendom:

I. The Holy Scriptures as the revealed word of God.

II. The Nicene Creed as the sufficient statement of the Christian faith.

III. The two Sacraments—Baptism and the Supper of the Lord—ministered with the unfailing use of Christ's words of institution, and of the elements ordained by Him.

IV. The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

"The liberality of these propositions will appear

when we consider that the rites, customs, fasts, and festivals, associated with the long use of the Prayer Book, all of them very dear to churchmen, are not even mentioned as essential to Church union. What denomination has shown half the willingness to ignore things precious to them for the sake of a united Christendom?"

It will not do, then, to accuse this Church of arrogance and of unchristian exclusiveness. In defending a most important principle it does it with admirable dignity and kindliness. Believing Episcopacy to be one of the valuable things transmitted to us from the primitive Church, and believing it to be not only sanctioned by early usage, but having its warrant in the Scriptures themselves, it cannot give it up.

It has no more right to relinquish Episcopacy than it has to give up the Apostles' Creed, or the observance of the Lord's Day, or the use of the two Sacraments.

The Christian faith, the Apostolic order, and Christian usages are to be transmitted from generation to generation. They are not the property of one generation, nor have we the right to deprive men of them who live after us.

If the Episcopate were not something valuable, it might easily be given up, but it is of inestimable value. It is not to be thought of as an ornamental office, or as a mere accidental appendage to the Christian Church, but as one of the things which secure the integrity of the Church and the soundness of the Christian faith. Beside this, instead of attacking it because of its association with the state as in England to-day, the office of a Bishop brings the Church into direct relations with the people. The Bishop is the people's pastor. If a communicant believe himself wronged by a rector, he

can appeal to his Bishop. The Bishop, at some time or other, comes into contact with all the members of his diocese. He lays his hands upon them in confirmation, he visits their parishes to superintend their interests, he is a leader in aggressive work, and the helper of those who seek his counsel and direction.

XI.

Is the Episcopal Church in Sympathy with the Present Age.

The present age is remarkable for the progress which has been made in all departments of knowledge, and especially for an enlarged acquaintance with the forces of nature. Along with this there have been changes in the religious beliefs of some. Views which were once held have been given up, and questions which were once deemed settled have been reopened. In the midst of all this agitation in modern thought this Church goes on teaching men the principles of the faith which have been in its possession all along, and declines to change those principles to fit in with so-called modern progress.

To some this conservative position is an evidence that this Church is out of sympathy with the present age, and that it is an antiquated relic of the past.

It is well, then, to understand what the Church's position really is, and how it stands related to the movement of the thought of the time.

In the first place, this Church believes it has *a Divine origin and a Divine mission.* It was not founded by the will of men, nor is its work to be confined to one age or to one class of persons. It is a branch of the Church of Christ, for all time and for all people. No authority has been given it to change its fundamental principles,

nor to omit any part of the original deposit of truth. It is what it is because established by the Lord Himself. The truths it has to convey to men it received from Him.

If it had been originated by men, then changes were easy indeed, but it believes itself to be the Church of Christ, founded by Him, and that it has a message to all men wherever they are, a message from the Lord, even the gospel of salvation.

This is a most important starting-point in the study of the Church's attitude toward the age. It is not a creation of this age. Its origin runs back to the first Christian century. It is not a society of human contriving and shaping, but one that came into being by Divine authority. It is not something subject to the will of man, for it must always serve the purpose for which it was founded. It is to last after this age has passed away.

2d. This Church believes that nothing ever has affected, and *nothing ever will affect the foundations of the Christian faith*. It did not derive its principles from a book, nor were they the product of a council. It did not find them in the dim traditions of preceding ages, nor were they the dreams and visions of enthusiasts.

One who called himself the Son of Man once lived upon the earth and taught men. He met a tragic end, but overcame death. From Him men called Apostles derived a system of truth, and around Him as a center cluster a series of facts. Facts cannot change. Truth based upon the God of truth can never be antiquated. It matters not, then, what may be the drift of human opinion in any age. All that men may think and say cannot alter a single fact or change one truth.

If in the progress of unbelief the resurrection of

Christ should be denied, and then His miracles, and next His birth of the Virgin, and, finally, His existence, it would not shake the Church's confidence; for the very fact that the Church exists at all is a witness to the resurrection of Christ, and His resurrection implies His mighty power and the uniqueness of His origin.

It is futile for men to deny the existence of a fountain if you can follow the course of the stream up along all its windings until you reach the point whence the waters issue forth. As truly as there is a Church to-day, that truly was there a Christ with whom the Church began.

3d. The Church still further believes that *the truths which it was commissioned to teach find a response in the soul of man.* The gospel of Christ is fitted for man, and man's nature is so constituted that its principles find a lodgment in the very depths of that nature.

We are not delivering some fanciful system that does violence to man's reason and conscience, and requires some distortion of his soul to accept it. On the contrary, the gospel and man are fitted to each other. For example: if Christianity speak of the condemnation of sin, man's sense of justice indorses what it says. If it tell of pardon gained for the sinner through the efforts of a Divine Friend, it responds gratefully to this exhibition of unselfish love. If it demand a life of obedience to the laws of God, there is something that admits the justice of the demand.

The Church cannot think the age will ever sweep so far along, and the nature of man be so radically changed, that it can no longer respond to the gospel.

Thus believing its origin to be Divine, that it has a Divine message to men, that it rests upon a firm foundation, and that in all stages of man's progress the rem-

edy for human woes and the inspiration of human hopes is the gospel, the Church is not shaken by denials, nor can it change its faith to suit men's fancies. It ever presses onward, telling to all men alike the message it has ever been telling, viz., that there is a God, that He demands the homage and service of men, and that "He hath appointed a day in which He will judge the world by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead."

Its position is that man is a religious being, that he has capacities for religion, and has needs that can only be supplied by religion. It claims that the principles of religion have been clearly revealed through the incarnation of the Son of God, and that, do what he will, no man can divest himself of responsibility toward the great Being who made him, and who has provided a way in which his highest capabilities may be developed and his highest happiness may be secured.

The Church makes no effort to stifle investigation, utters no anathemas against those who would examine the bases upon which faith rests, puts no obstacles in the way of searching for honest truth, and has no mysteries which it would hide.

The Church is not responsible for any man-made systems of theology, nor for the brood of wrong views which sectarianism has produced. It is the witness and the keeper of the truth, not the patron or the sponsor of the vagaries of men as they have reasoned and dreamed over the facts of religion.

The Church, then, is in sympathy with all that pertains to man's best interests. It comes to man as the friend who brings consolation in sorrow, stimulus for his aspirations after goodness, instruction as to attain-

ing greatest manliness and the fruition of his highest hopes.

It must not be thought out of sympathy with the present age because it does not relinquish the truth of which it is the keeper. It shows its beneficent character best by the very firmness with which it holds to what has been delivered to it.

XII.

The Difference between Individual Opinions and the Teachings of the Church.

The distinction is not always made between what this Church clearly and positively teaches, and what individuals or parties may claim to be the teachings of the Church. Men have occasionally advanced startling positions, and parties have set forth views which have provoked questioning.

If it were clearly understood that they simply expressed their own judgments upon these questions at issue, there could be no objection; but there has been too great a readiness to claim for mere opinions, "These are the teachings of the Church."

It may be that the Church has never made any positive deliverance upon the subject at all in its collective capacity. More frequently, perhaps, where there is no direct claim by men to speak with authority, the utterances made have been accepted by those who heard them as setting forth what the Church teaches. But the fact always remains that the Church is larger than any individual in it, and larger than all the parties in it. Hence it is unfair to commit this great, generous Church to any narrow, erratic, and imperfect views which men or parties may from time to time put forth.

No authority is given any one to stand before the world as the Church's infallible representative. Each individual can represent only what he can conceive of the truth. Each party represents only one phase of the truth.

For example, there are at least three theories as to the mode of the resurrection of the body. The Church, in its collective capacity, has never declared in favor of any one of the three theories to the exclusion of the other two. A man can hold tenaciously to any one of the three that commends itself to his best judgment, but he must not say that this, and only this view, is the teaching of the Church. As another example, take the question of inspiration. There have been many discussions as to the exact nature of the inspiration of holy men of old who wrote the Sacred Scriptures, and hence we have theories labeled "verbal," "plenary," "directional," "suggestional," "guidance," and so on.

There is no objection to one man's believing, say, in verbal inspiration, but he must not fault the other man who believes in what he calls directional inspiration.

The Church sets forth no theory of inspiration, but simply declares that Holy Scripture contains all doctrine necessary for eternal salvation through faith in Jesus Christ.

These examples will illustrate what is meant by the impropriety of pressing any view as the only allowable view. Even if a majority of people at a given time hold a particular view, that does not make it a binding official decision of this Church, for majorities change. Before anything can be pressed upon the conscience of another as important for him to accept because it is part of the Church's teaching, it must have been formally decided by authoritative action of the Church.

Where no such action can be cited, the view pressed has value as an opinion and not as a Church doctrine.

This is a very simple matter when put in this shape, but however simple, it is often forgotten, and then comes the blunder referred to, of holding the Church responsible for narrow or erratic utterances.

It is one of the admirable features of the Episcopal Church that while it insists upon every one's accepting the essentials of the Christian faith, it allows great latitude of opinion upon non-essentials. There is no effort to enforce absolute uniformity where there may be allowable differences of view. It is this feature which is so surprising to the stranger, and which he must understand before he can realize what an advantage this is when compared with the dominion which in some other bodies is exercised over the most minute details of their members' religious faith and practice. This dominion in some cases extends even to dress and ornament, and includes such inquisitorial examinations as to be most repugnant to generous minds. It must be a blessed relief to escape the bondage of this part of the sect spirit, and to come into the larger liberty of this Church.

Then, again, the stranger accustomed to the individualism which makes the views of a majority in a sect to-day the views of the sect itself, no matter what they may have been at any previous time, has to understand that *this Church can make no changes in its essential principles.*

They are closed questions. They cannot be altered by vote or expunged by majorities.

There is nothing to prevent the change next year of what some religious bodies deem quite essential to-day, if sentiment should change. If the majority desire to

omit it, or to modify it, there is nothing to prevent their doing it. The strong influence of a few leading minds may give color to all the teaching among them.

There is no room in this Church for such influence. Some things are regarded as unalterably settled. We cannot go on making or altering doctrines. We have the faith which was once delivered to the saints. We are to keep it intact, and to transmit it to posterity as it came to us.

The stranger will not find, then, that this Church is drifting here and there as individuals or as a majority will it to go.

Still further, the stranger discovers that *men may be loyal to the Church even while they differ among themselves as to non-essential matters.*

Loyalty is not the distinguishing trait of only one school of thought among us. It is shared alike by all. In the heat of discussion, or when a vote has gone against men, they may be disposed to question the loyalty of their opponents, but there pervades the great body of our Church-folk in this country such a strong affection for their Church and such a firm attachment to its principles that they stand true to it, come what may. It is very rarely that there is any defection. Now and then some one who has been misled by the erroneous claims of Romanism, or another who has drifted away from safe moorings, leaves the ranks of this Church, but the number is very small. Many hundreds come, while but a few go.

This loyal feeling among Churchmen is becoming stronger as they understand their own Church the better, and as they realize that it is a branch of the Church of Christ and not a mere voluntary association of Christians.

XIII.

Schools of Thought in the Episcopal Church.

Nothing perplexes the stranger more than the effort to understand the exact views of parties in this Church. He is perplexed because schools of thought have modified their peculiarities from time to time.

What would be a true description of a party at one time would not be true at another. Some outward marks that were once indications of party affiliations have ceased to mean anything partisan. What makes it still more perplexing for the stranger is to find that the majority of people in this Church do not fit into any party divisions, and that the majority care very little for mere partisan questions.

A spirit of common loyalty to the Church pervades the great bulk of our people, and it matters very little to most of them what are the party preferences of any one. This is emphatically a tolerant Church. So long as men hold fast to the essentials of the faith as contained in the Creeds, they are at liberty to entertain differing views upon non-essential points. Here, if anywhere, the old motto holds good: "In essentials unity; in non-essentials liberty; in all things charity." There is no attempt at compressing all into one mold. No one is compelled to belong to any faction, or to take up the dicta of other men.

The consideration of religious questions in the past in the Church of England gave rise to four principal schools of thought, which have become popularly known as "High Church," "Low Church," "Broad Church," and "Ritualists." Sometimes with reference to certain favorite views High Churchmen are called "Sacramentarian" and Low Churchmen "Evangelical."

The questions which have given rise to these schools of thought are such as these: the origin and the powers of the Ministry; the efficacy of the Sacraments; the adornment of the services; the meaning of words and phrases in the Prayer Book; and the relationship of this Church to other religious bodies.

There may be honest differences of opinion upon these and such-like subjects while at the same time the most entire loyalty to the Church.

Definitions of these parties are given by Blunt in his "Dictionary of Parties" as follows:

"High Churchmen exalt the authority of the Church as being derived from Christ and His Apostles, and give prominence to the sacerdotal aspect of the ministerial office."

"Low Churchmen regard the Ministry and Sacraments principally in their relation to mankind."

"Broad Churchmen dissent from the principles developed during the revival of exact theological learning. They reject traditional beliefs."

"Ritualists arose when theological learning and an intelligent spirit of devotion were combining to raise a general feeling that there should be more recognition of the fact that Prayer, Praise, and the Holy Eucharist are offered to God as well as used for the spiritual advantage of man."

Blunt's own views incline him, in his articles, to a much more favorable estimate of High Churchmanship and of Ritualism than of Low Churchmanship and Broad Churchism.

But partisanship bias is shown in the case of those who have written upon the other side. Rarely are the views of opponents given their full value, if, indeed, they are even fairly represented.

Perhaps the mental attitude which partisanship requires unfits a man for understanding a position that does not accord with his own.

It is also true that there is rarely any such thing as a clearly cut and well-defined system of views and practices that must always bear one distinctive party name, for, as before remarked, matters which at one time were thought to belong to such and such a party in time became common to other parties. For example, the weekly eucharist has been regarded by some as one of the marks of High Churchmanship, and yet some of those who were founders of the Low Church party were advocates of this usage, and some Low Churchmen of to-day believe very strongly in the propriety of a celebration every Lord's Day.

And so by some a vested choir and a choral service have been regarded as evidences of Ritualism, but such a choir to-day, and such a service, give no clue whatever to the churchmanship of the parish.

The popular impressions concerning parties in the Episcopal Church are usually very superficial. If it is hard for people who have grown up in the Church to give accurate definitions and descriptions of parties, how is it possible for those who know very little about the origin and history of the controversies to form correct views?

There is always, however, great readiness on the part of many to coin and to apply descriptive phrases without studying whether they are just and correct. Thus, it has been thought by some that "High Churchmen" were those who believed that no one could be saved unless he is a member of the Episcopal Church. The absurdity of such a representation makes no answer necessary. It is only cited here as a view at-

tributed to this party by persons who do not know of what they are speaking.

It is sometimes hastily declared that Low Churchmen are they who do not believe in the Apostolic origin of this Church, whereas some strong defenses of this view originate with members of that school. Thus says one: "We are not Low Churchmen because we have a low estimate of our Church and its ordinances. We hold to its doctrines and usages with sincere conviction and ardent attachment. We find Episcopacy in the Scriptures and in all Christian History."

It is also said that the tendency of all the so-called Broad Church movement is toward the denial of our Lord's true divinity, and to a disbelief in the future punishment of those who die in sin; but this is strongly repudiated by Broad Churchmen. Many of them claim that in getting away from some materialistic representations of future judgment they have emphasized more strongly the doctrine of retribution, and that in looking more closely at the human side of our Lord's nature they do not lose faith in the divine side.

It will be seen from the illustrations now given how difficult it is to gather the exact views of parties unless resort is had to acknowledged representatives of those parties, and even then their testimony is valuable simply as to what they themselves believe and not as to what their opponents are thought by them to hold.

It must not be supposed by any one that partisanship is peculiar to the Episcopal Church. There are differing schools of thought in all religious bodies, even in the Roman Catholic Church, which is popularly supposed to be all of one mind. There have been times when fierce controversies raged among our Roman

brethren, and there are diversities of view now upon many an important question. Differing schools of thought, too, have existed in the Christian Church in all the ages. As men have thought deeply upon religious questions, they have felt deeply, and have naturally affiliated with those who looked at questions from a similar standpoint.

Parties among us have served their good purposes, but they may also do harm. If partisanship alienate brethren, if it make men more zealous for the success of favorite views than for the spread of Christ's religion, if it hinder their seeing what is good in the views and practices of others—then it is injurious.

It is an interesting fact that so large a number of the members of this Church are not influenced to any injurious degree by the party spirit. They may take sides when disputed points are discussed, and there may be occasions when preferences are expressed decidedly, by votes and in other ways, but ordinarily they are uninfluenced by party movements. Nor is it necessary for strangers coming among us to ally themselves with parties. Each one has in him certain tendencies of thought and feeling which may incline him in one direction and another, and each one's future studies may also influence his affiliations. Larger acquaintance with the history of controversies in the past will show how each of the parties in the Church has had its mission in bringing out and in preserving the truth in its fullness and roundness. Thus Low Churchmen have kept before us the need of experimental piety, the relationship of the individual to the Saviour, and the work of the Holy Ghost in personal character.

High Churchmen have kept in view the privileges of believers in their corporate membership in the body of

Christ, the Church, and the need of using the channels of grace which the Lord has appointed.

Broad Churchmen have helped soften harsh ways of presenting some of the points of the orthodox faith, and have called attention to the comprehensive spirit of Christ's religion.

The Ritualists have added to the beauty of worship, and have taught us our duty to the poor and the neglected classes.

There may always be parties among us, but it must never be forgotten that the Church is ever broader and more generous than party, and that loyalty to the Church is consistent with the toleration of varying views.

XIV.

Words and Phrases not always Understood.

Many words and phrases which are used in the services of this Church are not always understood by strangers, and sometimes are not clearly comprehended by some of our own people, especially by those who have not had the advantage of careful instruction.

The result is the loss of a great deal of religious profit, and the growth of some prejudices and perplexities.

It is worth any one's while to give a little attention to these matters. There is nothing that is very hard to understand. Almost any one can master all these difficulties of expression, and become an intelligent participant in the public services of the Church.

Words used in the Creed.—Three words in the Apostles' Creed are frequently misunderstood: they are *hell*, *catholic*, and *quick*.

It is declared in the Creed that our Lord descended

into hell. The popular use of the word as the place of eternal punishment perplexes some when they find it used in the Creed. Our Lord said to the dying thief upon the cross, "To-day thou shalt be with Me in paradise." How then in hell? The explanation is that the word "hell" in the Creed means the place of departed spirits, the place where the souls of the dead go after the death of the body. The doctrine of Scripture is that when men die their souls pass into the intermediate state where they await the final resurrection of the body. Paradise is the place of the blessed in this intermediate state, and heaven is the place of the blessed after soul and body are reunited.

The word *catholic* is also perplexing to some because they confound it with Roman Catholic. It means universal, for all time and for all people. The Church was not to be for one race or for one age, but for all people in every age, and so it is catholic. The Roman is but one branch of the Church. It is an error to speak of the Roman branch as "The Catholic Church," as if none but its members were Catholics. Membership in the Catholic Church includes all who are baptized in the name of the Father, the Son, and the Holy Ghost. The Holy Catholic Church referred to in the Creed is the Church of Christ wherever found.

The other word, *quick*, means simply "the living." Our Lord is coming again to judge the living and the dead. We know not when He comes again, but when He comes not only will He judge those who had previously died, but those who are alive and remain on the earth at His appearing.

Words in Psalms and Songs.—The Latin titles used in the Prayer Book for the Canticles, Psalms, etc., perplex persons, partly because the meaning of the

words is not understood, and also because they do not know why foreign words are used at all.

These Latin titles are simply the opening words of the various compositions over which they stand. They mean just what the first few words in English mean; thus, *Venite* is "Oh, come"; *Jubilate Deo* is "Oh, be joyful in the Lord"; and *Bonum est confiteri*, "It is good to give thanks."

You have only to look at the first few English words and you have the meaning of the Latin title.

These titles were retained at the time of the English Reformation because they had become familiarly associated with the compositions; thus, instead of saying, "Let us sing the 114th Psalm," there would be said, "Let us sing *In exitu Israel*." It is precisely what we do now when we speak of hymns, not by their numbers, but by their first lines; thus, "Let us sing 'Lead, kindly light.'"

Latin titles are retained for all the Psalms and also for the Gospel Canticles, so that we have the *Gloria in Excelsis*, the *Benedictus*, the *Magnificat*, and the *Nunc Dimittis*.

The same explanation of the titles applies to these as to the Psalms.

Words in the Te Deum.—While the general drift of this great hymn is easily understood as an offering of praise to God because of the redemption of mankind through Christ our Lord, there are words here and there which require some explanation to make their full significance clear. Thus, who are the seraphim and cherubim? What does Sabaoth mean? What is goodly fellowship? What is the sharpness of death? What is Thine heritage? What is it to magnify Thee? What is it to be confounded?

The questions are answered here in their order.

1. The *cherubim* and *seraphim* are heavenly beings uniting in God's praises. The former are referred to in Ezek. 1 : 4–14 and Rev. 4 : 6, the latter in Is. 6 : 2. The cherubim were guardians of the gates of Eden in Gen. 3 : 24. Golden figures of the cherubim overshadowed the mercy-seat with their wings, Ex. 37 : 7–9. Some have supposed that the cherubim were the representatives of wisdom and that the seraphim represented love.

2. *Sabaoth* is the Hebrew word for hosts or armies; hence when we speak of the God of Sabaoth we mean that the Lord is the God of great armies or multitudes of beings in heaven and earth.

3. *Goodly fellowship.* Fellowship refers to the union of those who agree in spirit and labors, and goodly designates the nature of their union and spirit and labors. The prophets composed a succession of people whose work was full of goodness inasmuch as they revealed God's will to men. Now in bliss these faithful ones praise him.

4. *Sharpness of death* refers to the pangs of dissolution, and also to all that dissolution means. It is the power that death exerts over mankind. Our Lord submitted to death : He endured the agony, His spirit left His body, He was buried in a tomb. But He overcame all the sharpness of death, all its pangs, all its pains, all its power. He arose to life again. Death could not hold Him. He submitted to death to pay the penalty for man's transgression, and then became death's conqueror. Hence He has taken away the sting of death, which is sin, by obeying the law and submitting to its penalty for us.

5. *Heritage* means those gained by inheritance. The

reference is to Christians. "Thine heritage" is His Church. See 1 St. Peter 5 : 3. The thought is that the Son of God has come into possession of a people whom we pray Him to bless.

6. *Magnify* is to exalt. Here the expression refers to the growth of appreciation of Christ. We make Him greater and greater in our esteem. Read here St. Luke 1 : 46.

7. *Confounded* means ashamed or put to confusion, disappointed, cast down. We pray that, trusting in God, we may never be ashamed of having turned from all others to Him, that He will not fail us. The thought can be grasped more fully after reading Is. 49 : 23 and 28 : 16.

Words in the Litany.—There is nothing particularly hard to understand in the Litany, especially if one have any acquaintance with the language of the Scriptures.

The following are most likely to need explanation :

Father of Heaven is the same as Heavenly Father. It implies majesty, greatness, glory.

Offences of our forefathers refers to the terrible fact that the effects of the sins of ancestors are transmitted to their descendants. If, however, the descendants turn away from the sins of the forefathers, they escape the moral guilt.

Mischief is stronger than in our ordinary use of the word, and refers to harm that may come to us.

Blindness of heart, ignorance of our condition as sinners.

Vainglory, self-conceit, or any like unsubstantial exultation.

Hypocrisy, pretending to be something in religion that one is not.

Inordinate affections, such as go beyond proper bounds, and approach to idolatry.

From sudden death, such a death as finds one unprepared for it, either to meet God, or to settle one's affairs here.

Sedition, opposition to the laws of the land.

Privy conspiracy, secret plotting against the government or its officers.

Rebellion, open defiance of the government.

False doctrine, any teaching that is contrary to the Scriptures, as the Church receives the same.

Heresy, willful teaching contrary to the truths of our religion.

Schism, cutting ourselves off from the Church of Christ to found a sect to carry out our own notions.

Contempt of Thy Word and Commandments, despising the teachings and requirements of God.

Incarnation, the taking our nature upon Him by the Son of God, the greatest fact in history.

Passion, an old word for suffering.

Illuminate, to enlighten by the Holy Spirit. See Eph. 5 : 18.

Kindly fruits, fruits after their kind, in proper order and quantity, in their season and such as we need.

OTHER WORDS THAT NEED EXPLANATION.—*Advent*, coming, refers usually to our Saviour's first coming to be our Saviour and His second coming to be our Judge. The Advent season commemorates these two facts.

Amen, a Hebrew word, used at the end of our prayers and hymns. It means "So be it," and that is equivalent to our giving our assent. When we say Amen we mean that these are our feelings or our wishes.

Epiphany, manifestation, used in commemorating our

Saviour's manifestation as the Light of the world, especially to the Gentiles.

Gospel, glad tidings, refers to the message of salvation through Christ, and to the books in which that message is recorded.

Hallelujah, the Hebrew word for "Praise the Lord"; sometimes it is "Alleluia."

Inspiration, the influence of the Holy Spirit upon the prophets and apostles, and the writers of the Scriptures.

Liturgy, the form for the Communion Service, but the word applies to all forms of public prayer.

Messiah is the Hebrew form of the Greek word Christ, and means The Anointed One.

Oblation, something offered to God, as the bread and wine in the Communion.

Resurrection, a rising again. A spiritual body is to be given when the dead shall be raised. This mortal shall become immortal, and we shall be changed.

XV.

Laws, Usages, and Discipline.

Although there are differences of detail, the usual order is first the establishment of a Mission of this Church, and then the organization of a Parish.

The Mission is the gathering of the people of a given place with whom the clergyman begins his ministrations.

The Parish is usually formed when the Mission has grown in strength, although in some places the parish may be organized at once.

Provision is made in the laws of some States for the incorporation of parishes, so that they may be protected in the holding of property and for other purposes.

The Vestry of the Parish consists of the Rector, two Wardens, and the number of Vestrymen agreed upon, together usually with the Parish Clerk and Treasurer. The Vestry as a body are the trustees of the church or congregation to manage its temporal affairs. The Rector, in most parishes, is the presiding officer of the Vestry.

The Rector, "in the absence of any express agreement to the contrary, is called for life." His connection with the parish can be dissolved only by his voluntary resignation or his deposition by the Bishop. In case of any disagreement between a Rector and his congregation resulting in a desire to dissolve the relationship, it is always best to refer the matter to the Bishop. This is positively required in the case of an instituted minister, and should be the usage in all cases, for it prevents those unseemly contests which bring reproach upon the Church.

"The Rector has the power to *refuse the use of the church edifice* for any purpose inconsistent with the religious uses for which it was built, and it is his duty to see that it is sacredly and exclusively devoted thereto, and kept free from all unhallowed, ordinary, and common uses."

The Direction of the Music is committed to the Rector, and he is to appoint what is to be sung, and "to suppress all light and unseemly music, and all indecency and irreverence in the performance by which vain and ungodly persons profane the service of the sanctuary."

"While the salary and terms of employment of the choir belong to the Vestry, the direction of the choir belongs to the Rector." As it is an auxiliary to his work, it must be under his control.

The Rector is "so to minister the Doctrine and Sacra-

ments and the Discipline of the Church as the Lord hath commanded and as this Church hath received the same, according to the commandments of God." He violates his vows if he teaches false doctrine or neglects the spiritual welfare of his people.

Being thus at the head of the spiritual affairs of the congregation, and being held responsible for them, he is, of necessity, the director of services and instructions and of the details of public worship. He may seek the advice of others and invite suggestions and help, but cannot arbitrarily be controlled or be subjected to the whims and caprices of factions in his congregation. He must be the recognized head of the Parish in spiritual matters, but of course it is to be expected of him that he will be wise and kindly in his leadership. He is not to rule as if he were infallible, but as one who needs divine grace and human sympathy, and who loves those whom he would lead in the paths of righteousness and peace.

Public Worship.—The laws of most States protect a congregation in the exercise of its right to assemble for the worship of God, and punish those who hinder them. Such hindrance is sometimes defined as committing rude and indecent acts, and making unnecessary noise either within the place of meeting or near it. Also obstructing, without authority of law, the approaches to the place of meeting.

Marriage.—The Church orders that the requirements of the State laws relating to banns or license, in everything that regards the civil contract between the parties, shall be observed by the minister. In some States no marriage is legal unless a license for the same be first granted by the proper civil officer. To secure such license the parties must be free from the legal im-

pediments which are recognized by the law. But besides this the Church makes demands upon the Minister to see to it that there are no other impediments, two of the most important being that they are of proper age, and that in case of previous divorce the guilty party does not contract a second marriage.

This subject is treated in the chapter on Marriage.

The general requirement of the civil and ecclesiastical laws relating to marriage is that the clergyman should be careful how he unites in irrevocable bonds those who come asking him to marry them, and when, after due care, the marriage has been solemnized, he must record it, and return a report of it to the civil authorities, where public records are kept.

Parish Records.—A well-kept record of Baptisms, Marriages, and Burials is so necessary that it is a matter of requirement by Church Law. It becomes necessary for making up the statistics of the Church and showing its progress, and is also helpful sometimes for the identification of persons and in the protection of their property rights.

The Fidelity of all Parish Officials.—It ought to be considered a high honor to be called to any office in a Parish, whether Warden, or Vestryman, Sunday-school teacher or chorister, member of a guild or usher.

The position gives opportunity for advancing the prosperity of the parish, and hence for the spread of Christ's religion. Whatever the duties, whether many or few, they should be attended to with all fidelity. Conscience should be carried into them, and all things done for the glory of God. A parish served by those who are determined to do their duty whatever position they occupy, must become a center of activity and of usefulness in the community in which it is placed.

Passing on now from these topics we reach the very important subject of Discipline, about which there are some very erroneous views held.

It is a noteworthy fact that while in some religious bodies there are frequent trials resulting in the exclusion of persons from their membership, the Episcopal Church uses the power of excommunication very sparingly.

The general feeling is in favor of large charity toward offenders, in the hope that they may be won from evil living. Besides this, our Lord's own parable of the wheat and the tares teaches caution lest in pulling up the tares we destroy the wheat also.

Discipline is often unwisely and harshly administered by some Christian bodies. Sometimes supposed erroneous views upon political questions, or on moral reforms, or on non-essential points in theology have subjected the offenders to trial and penalty. Often thus the vote of a majority has fastened a life-long stigma upon those whose offenses deserved at the worst an admonition, and whose reformation needed only a helping hand.

In this Church there are safeguards thrown around the exercise of discipline which go far toward preventing hasty and injurious judgments. The extreme penalty of suspension from the communion cannot be visited unless the offender be "an open and notorious evil liver, or have done wrong by word or deed so that the congregation is thereby offended." Mere suspicion is not a valid ground for suspension. The offense must be well attested. But even then the judgment of the Minister is not final. The excommunicated person has the right to an examination of his case by the Bishop, for it must always be reported to the Bishop by the

Minister. The person has thus the right to a full review of the case by his Bishop, who is supposed to be entirely impartial. No one is injured by hasty action, and no one's case is settled until it reaches a tribunal to which the Rector himself must pay regard.

This Church has but few laws relating to the discipline of its lay members. One reason for this is the clergy are expected to make their relationship to their parishioners that of a wise, kind parent, rather than that of the rigid official. When called upon to rebuke vice, to settle quarrels, and to reform the erring, they are to attempt this as a good parent would seek the well-being of his children.

Part of the Church's laws for the laity is contained in the Rubrics before the Communion Office, and part of it in the Canons.

The offenses noted are: Open and notorious evil living, doing wrong to a neighbor, being at variance with others, and contracting a forbidden marriage.

A more specific statement of some of the offenses is in the Exhortation in the Communion: "If any of you be a blasphemer of God, an hinderer or slanderer of His Word; an adulterer, or be in malice, or envy, or in any other grievous crime, repent ye of your sins or else come not to that holy table."

As this exhortation is seldom read aloud at our services, it may have escaped the notice of some that the Church cites as indictable offenses: Blasphemy, hindering the truth, adultery, malice, envy, and any other grievous crimes.

Equally overlooked is the law relating to forbidden marriages. Persons must not marry if there be legal impediments, must not seek divorce except for the cause of adultery, and the guilty must not remarry.

When a person is finally excommunicated we are taught by the Thirty-third Article that he is to be regarded as "an Heathen and Publican until he be openly reconciled by penance and received into the Church by a judge that hath authority thereunto." It is hardly to be supposed that this requires us to oppress him or to ignore him. He is not worthy of confidence until he turns from his sin, but we should help him turn away from his sin.

The Church's legislation for the discipline of offending Ministers is much more extensive and elaborate than in the case of the laity. A considerable portion of the Canon Laws is taken up in defining methods of procedure against those Ministers who offend by immoral conduct or by teaching erroneous doctrine. The penalties vary from admonition to suspension for a time, and the extremest form of sentence is deposition from the ministry. Happily, the necessity for ecclesiastical trials of the clergy seldom arises, but when it does the proceedings are conducted in a dignified manner and with a view of furthering the ends of justice.

XVI.

Marriage and the Marriage Service.

In the English Prayer Book from which our American service was taken Holy Matrimony is declared to be "an honorable estate, instituted by God in the time of man's innocency; which holy estate Christ adorned and beautified with His presence and first miracle that He wrought."

Our own service goes on then to quote St. Paul's testimony that it is honorable among all men.

Thus we have three reasons for considering marriage

more than a mere civil contract between two persons: 1st. Marriage was instituted by the Lord in Eden. 2d. Christ sanctioned marriage. 3d. St. Paul, divinely inspired, declared it honorable.

The solemn rites which are used by this Church in joining together two persons in marriage are the strongest protest against the erroneous views and practices of many in modern days.

If the service is studied it will be seen that it discourages *all clandestine marriages.*

The presence of witnesses is assumed, and also of some one to give the bride away, some representative of her family who is supposed to be the guardian of her best interests. *It forbids, too, the marriage of minors.* The parties must be of legal age—that is, the man twenty-one, the woman eighteen, or according to the laws of the State. If either is under age, the explicit consent of parents or guardians must be had.

This Church *forbids the marriage of all divorced persons*, except the innocent person who has secured a divorce on the ground of adultery committed by the other.

The marriage bond is to last until it is dissolved by death. In case, however, the man or the woman commits the awful crime of adultery, they may be divorced. The divorce is given in this case to the innocent person of the two, and he or she can marry again, but the guilty one cannot.

In different States there are various grounds upon which married people seek to be divorced, but the Church knows of but that one which our Lord stated, and consequently forbids his Ministers to marry people who have been divorced for such reasons as "desertion," "incompatibility of disposition," or any of the many other insufficient causes.

Furthermore, this Church expects persons to *enter into this holy estate with a religious spirit.* They are not to come to it lightly or irreverently or without due consideration. And then the vows they make are such as to require the help of religious principles in keeping them.

The solemnization of marriage by the rites of this Church has done much to preserve correct views upon the whole subject of marriage. The sanctity of the marriage bond which she so insists upon has done much to secure the well-being of society. Loose views upon the subject of marriage and a disregard of the sanctity of this holy estate lead to most dreadful results, and especially to that increase of vice whereby peculiar sorrow is brought to helpless women and children.

The service as at present arranged in the Prayer Book is made up of two old forms, viz., the betrothal and the marriage proper. It was once the custom to have a formal betrothal or engagement of the parties made in public with certain religious rites. Sometimes this was done in the porch or in the nave of the church. Now, however, the two services are conjoined, but in many churches there is a distinction made by using the betrothal in the nave of the church, and the other in the chancel before the altar. The betrothal service ends with "Who giveth this woman to be married to this man?"

One of the rubrics before the service directs that the service shall be said in the church or in some proper house. The church is named first because it is the most suitable place. Nearly all marriages can be solemnized in the church. The objection sometimes made is the dread of crowds and of display, as well as the inability to bear the expense. The fact is that a wedding in church may be as quiet as one at home, with only those

present who are invited, and besides this, the utmost simplicity may be used and the expense brought within the reach of the poorest. A church wedding is not necessarily an ostentatious one, but may be even less formal than one at home, to say nothing of the added solemnity and sacredness of the house of God.

Some of the impediments referred to in the Exhortation to the congregation as the service begins have already been explained, but there are other impediments which should be more fully considered before men and women rush into rash engagements, such as a too great nearness of blood relationship, and that given by St. Paul against being unequally yoked with unbelievers.

The questions asked and the pledges made in this service constitute a most solemn covenant in the presence of the great God, which no caprice or temptations or changes of circumstances are to be allowed to break. It is to last whether they be rich or poor, whether they be sick or well, until death separates them.

The custom of giving and receiving a ring is an old one, and is highly suggestive, first, of the endless nature of the bond, then of its value, and then of the transfer to the wife of an earnest of her future support.

The Lord's Prayer, which hallows every service, is here used without the Doxology at the end, and the omission recalls the fact that the Church regards the Marriage Service as one of deepest solemnity.

The Collect following, while asking help, teaches where they may find help to keep their vows. This prayer being ended, there follows the significant ceremony of joining their hands by the Minister, with the challenge that none be so daring as to separate those whom God hath joined together. The contract being

reviewed, they are declared in the name of the Trinity to be man and wife, and are blessed in that great Name.

There are some suggestions which are always in place in any consideration of this topic. They are these:

1st. The requirements of the laws of the State as to taking out a license, or giving notice of intention to marry, must all be complied with, and the document placed in the clergyman's hands before he can perform the ceremony.

2d. It is simply impossible for any clergyman to make changes in the Marriage Service as set forth in the Prayer Book. He can omit the ceremony of the ring if there is no ring to be used, and he can omit the part relating to the giving the bride away if there is no one to give her away, but he cannot alter a word of the service or modify a line in the solemn pledges each person must take.

3d. It is an old usage not to solemnize marriages in Lent, although there is no law of the American Church forbidding it. It will be seen by most persons to be most improper to have a wedding take place during the Church's great period of fasting.

4th. There are many matters of detail relating to the Marriage Service which are not provided for by authority, and so are left optional with the parties themselves. In all such matters it is well to secure reverence and dignity by taking the advice of the clergyman rather than to follow absurd and fleeting fashions, or to bring worldly usages into the house of the Lord.

5th. Some of the words used in the Marriage Service are not always understood.

"In the face of this company" is in the presence of the assembled congregation.

"Honorable among all men" is held in esteem and respect, not a trifling or merely temporal matter.

"Estate" is relationship.

"Obey" means that the wife is to render such compliance with the leadership of the husband as belongs to the head. Some one must lead, and the husband is by divine appointment the head of the wife. It does not imply that she becomes his slave, or that he is to issue any commands which it is dishonorable for her to observe. He degrades himself whenever he requires her obedience to an absurd or humiliating decree, and especially when he would have her violate any principle of righteousness.

"Troth" is a form of the word truth, and means "my solemn oath."

"Endow" is to convey possessions. The wife thus becomes a sharer in her husband's possessions, and is entitled to a support from him. He does not surrender to her his business and resources to be arbitrarily managed by her, but formally and openly avouches his determination to support her, and to make her a sharer in what he has.

"Put asunder" is to separate. It refers both to legal processes and to interference by meddlesome and designing persons. There are but two ways by which the dissolution of the bonds of Matrimony is possible: one is death, and the other is a divorce obtained because of the commission of the crime of adultery.

XVII.

The Burial of the Dead.

Burial customs among the early Christians were greatly modified by the view of death which the Gospel

introduced, and especially by the reception of the doctrine of the resurrection, which has had such an influence in brightening the hopes of future life, and of giving sanctity to the human body.

It became the custom in the early Church to sing hymns of praise at the graves of the Christian dead, and in the case of the martyrs and others to recite their labors and sufferings for Christ. Sometimes there was the celebration of the Holy Eucharist at the graves of the faithful departed, to betoken the hope of future reunion through Christ. The Church in general turned with horror from the Roman and Greek usage of burning the bodies of the dead, and selected places of interment in the ground, or else in rocky caves, or in galleries excavated beneath the ground. During the persecutions the burials were usually secret, often at night, and sometimes in places difficult of access. When more peaceful times came they set apart cemeteries, "sleeping-places," and consecrated them to the holy use of receiving the bodies of the disciples of the Master. The cross became very early the mark of a Christian's resting-place, but many other devices were carved upon the stones to show that they who sleep in the Lord are in joy and felicity.

Our Church, retaining the primitive views of the believers respecting death, has prepared for us a Burial Service which contains the correct doctrine concerning death, and which teaches us reverent care for the bodies of the departed. Our service is prepared for the burial of Christians, and although it is used for many who give no evidence of having died in the Lord, we are not to be their judges, but we must leave them now in the hands of the merciful Father.

Sometimes indeed it is a sore trial when these words

are read, and we reflect that the one whose remains are lowered into the grave gave no evidence whatever of being a follower of Christ. But suppose we had two services prepared for our use? How difficult it would be to decide sometimes which to use, for no one can declare positively that no change took place in the condition of a poor sinner at the last, so that he has been numbered among the penitent and believing. It is better as it is. The Church thus declares nothing concerning the state of the particular individual, but tells us that the Christian is at rest in the Lord.

The service we have is forbidden in the case of unbaptized adults, persons who commit suicide, and persons who die excommunicated. As the service is a Christian service, and as Baptism is the mode of admission to the Church, no one can complain of the prohibition respecting the first class. Willful, deliberate suicide, of course, indicates a condition of sinfulness such as would render this service improper, but the charitable view is often taken that suicide is the result of derangement. Persons dying while cut off from the Church cannot be buried with this service. Excommunication is visited for gross crimes, but the sentence is removed whenever one seeks to amend. No man need remain excommunicate. Whenever he turns from his sins and repents, God, for Christ's sake, will forgive him, and of course he can be restored to the Church.

Funerals should usually, if not nearly always, take place from the church building. Now and then it is impossible to have it so, but in most cases the church is the proper place, being more convenient for the purposes; and in the case of the Christian dead there is peculiar impressiveness lent the services there which cannot be the case in an ordinary house. Funerals,

too, should be conducted simply, without ostentation, and in accordance with the spirit of this service.

DIVISIONS OF THE SERVICE.—1st. The opening Sentences. 2d. The Anthem. 3d. The Lesson. 4th. The Meditation. 5th. The Committal. 6th. The Comforting Words respecting those who sleep in the Lord. 7th. The Prayer and Benediction. The service is mainly in the words of Holy Scripture, the sentences, anthem, lesson, Lord's Prayer, and benediction being from the Word of God. The remainder is based upon its teachings. The sentences are the words of our Lord, St. Paul, and Job; the anthem from the 39th and 90th Psalms, part of which was probably composed by Moses in the wilderness. The lesson is St. Paul's great defense of the doctrine of the Resurrection. The meditation, "In the midst of life," is said to be the composition of Notker, a monk of St. Gall in Switzerland, in the ninth century. The committal is founded upon several texts of Scripture, such as Eccles. 12:7; Gen. 18:27, 3:19; Phil. 3:21. The casting the earth into the grave is a memorial that, as Paradise is filled with the souls of departed Christians, so the earth is sown with their bodies to await the resurrection at the last day. And as we cast earth upon the bodies of the dead, it suggests, also, that we, too, shall find our resting-place in the grave, when others shall cast earth upon us. The recital of the Lord's Prayer at a funeral is most impressive, for it gives us opportunity to express our confidence in the coming of God's kingdom, our resignation to His will, our forgiveness of all injuries, and our wish to be kept from every temptation. The final prayers teach us to give thanks for the lives of the Christian dead and to pray that we may meet them in glory.

The general tendency of this Church is to discourage all ostentatious display at funerals, and to avoid the abuses which have made some funeral usages most repulsive to all good taste and Christian feeling. We are taught to treat the bodies of the departed with all respect, and after learning afresh the lesson of our own mortality, and the hopes of the Christian, to deposit in their last resting-place the earthly remains, ashes to ashes, dust to dust, waiting for the general resurrection in the last day through our Lord Jesus Christ.

XVIII.

Provision for the Religious Training of the Young.

This Church holds very decided views as to the propriety and necessity of training the young in the ways of religion.

In its Catechism it recognizes baptized children as members of Christ, as children of God, and as inheritors of the kingdom of heaven. It teaches them to thank their heavenly Father that He has called them to this state of salvation through Jesus Christ our Saviour. It teaches them to pray that God would give them His grace to continue in the same, this state of salvation, unto their lives' end. It further shows them that the promises which were made for them in their baptism they must themselves perform when they come of age. It instructs sponsors that they must bring the children up to lead godly and Christian lives. It calls upon these baptized children, as they reach years of discretion, to present themselves for Confirmation. In that Apostolic rite they are publicly to acknowledge themselves bound to believe and to do as their sponsors

promised for them, and to seek the gifts of the Holy Spirit to enable them to be faithful to their Christian obligations. After that it bids them come to the Altar of the Lord to partake of the spiritual nourishment which is provided for them in the Sacrament of the Body and Blood of their Lord.

As Bishop Kipp says: "The Church claims the children even from their birth, and gathers them at once into its fold, that, from the first, the promises of the Gospel may be pledged to them and they share in those rich blessings which are offered to its members."

The Church by Baptism takes the children into membership and seeks to educate them for the Lord from their earliest infancy. This is vastly different from letting them grow up as aliens to the Church of God and as outside of the covenant of promise. Here are they made members of the family of God on earth, and are trained as the Lord's children. We cannot tell what actual change is effected in the spiritual condition of a child at his baptism. Prayer is offered that the Holy Ghost would come upon him so that he might be born again. He is certainly born again, born into a condition where there are new privileges, born again in the sense of becoming a member of the family of God, and hence of being surrounded by gracious influences, but there is something more than that. It is not, however, the belief of this Church, as was once stated in a declaration of the Bishops, that any moral change in the child's nature is effected by the administration of Baptism. He is not made holy by that one act, but the germs of holiness are implanted in him. These germs may afterward be expanded. As he develops, and as life goes on in the atmosphere of religious privileges, the germs of the religious life begun at the time

of his baptism may be enlarged into holiness of spirit and righteousness of life. The fact that some baptized children do not give any evidence of religious principles, and that some grow up altogether vicious, must not make us doubt that in baptism the germs of a better life are implanted.

Many seeds fail to grow. Many lessons are never understood. And so in the religious life possibilities may never be realized.

It is not too much to say that if baptized children are religiously trained, and if they will but co-operate with such training, they will grow up as the faithful followers of our Saviour Christ. The Church cannot work miracles for them or upon them, but can offer them help and counsel. This is what is done:

Telling the sponsors that the child is now a member of Christ's body, the Church, it requires them to train it up in Christian ways, to teach it the Catechism, to bring it to the house of God, and to have it look forward to still more active and positive discipleship of Christ. The Catechism is the child's body of divinity. Speaking of the Catechism, Bishop Kipp remarks: "How admirable is every portion of this little formulary! While so short that the young child can commit it to memory, and so simple that its meaning can be easily explained and learned, it is at the same time so comprehensive an outline of religion that it familiarizes the mind with all its cardinal truths. Neither is there anything dim or vague in the instruction which it imparts. All is plain and practical. The opening questions naturally lead the child to speak of his baptism, the privileges and obligations of which are accordingly explained. Then follow the articles of the Creed, which it is required to believe, the Ten Commandments, which

are laid down as its rule of life toward God and its neighbor. The necessity of grace from on high having been inculcated, that prayer is added which our Lord Himself gave His followers to use. The whole then concludes with a brief exposition of the nature of the two Sacraments, Baptism and the Lord's Supper, the benefits to be derived from them, and the requisites necessary for their proper reception. Where in so small a compass can you find so admirable a view of the doctrines of our faith? While the doubts and questionings of controversy are shunned everything is inculcated which is necessary to inform the mind or regulate the life by the rules of holiness."

In order that children may be taught the Catechism, a rubric in our Prayer Book directs that "the Minister of every parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the church instruct and examine so many children of his parish sent unto him as he shall think convenient in some part of this Catechism."

It is further directed that young persons who have not yet learned their Catechism be sent to the Minister for this instruction.

For a long time the usage of public catechizings was continued in many parishes, the children assembling at the chancel railing, reciting the different answers, and the Minister explaining part by part as they went on. This usage, however, has been succeeded by many different plans, such as the Sunday-school and the Children's Service in the Church.

Catechizing is still continued, but with additional studies, so that the young people have opportunity to gain an acquaintance with the great facts of Scripture and with the Prayer Book and its offices. In addition

to all these, there is the Confirmation Class, formed largely of the young, to receive some regular and systematic instruction from the clergyman upon Christian Doctrines and Christian Duties.

Thus, then, by admitting the child to membership, providing sponsors for him, setting forth directions for his being brought up Christianly, and giving him knowledge of all essential truths, the Church looks forward to the time when, reaching years of discretion, the young Christian will publicly profess his determination to give up sin, to believe all the Truth, and to please God both in will and deed. Then the Church calls together the people, the Minister, and the Bishop, and bids them pray that the Holy Ghost may come to this disciple and make him strong to do all this. After being confirmed the Church admits him to the sacred feast of remembrance, and invites him to come by faith to feed upon the spiritual food which Christ provides.

Consider too, as part of this training, the constant round of religious services, keeping steadily before the mind the truths of the Christian Faith, building him up in the knowledge of the truth and encouraging him to practice its principles.

The Church appeals constantly to the intellect and to the heart: by holy prayers elevating their aspirations above this passing world; by holy words sanctifying their thoughts; by bringing before them the examples of the good, fostering a love of goodness.

"Never for an instant does the Church lose sight of one committed to its trust. From his baptism to his burial, from the cradle to the grave, the Church is by his side."

Like a tender nurse, or rather like a most loving

mother, this Church carefully watches over us from our first entrance into the world until we depart from it.

"I love the Church—the holy Church,
That o'er our life presides,
The birth, the bridal, and the grave,
And many an hour besides!
Be mine, through life, to live in her,
And when the Lord shall call,
To die in her—the spouse of Christ
The Mother of us all."

XIX.

What is meant by Confirmation, and how Persons are prepared to receive it.

In common with nine tenths of the Christian world this Church retains the Apostolic rite of Confirmation. It is otherwise called "the laying on of hands." It is administered to those who have come to years of discretion and who now wish to renew their baptismal vows, and to seek the help of the Holy Spirit to keep them. It is called the Apostolic rite because it was the usage of the Apostles in the first ages of Christianity to lay their hands upon the heads of baptized persons to invoke for them the gift of the Holy Spirit. We find traces of this rite in the first history of the Christian Church as recorded in the book of the Acts of the Apostles. Beside this, the laying on of hands is referred to by the writer of the Epistle to the Hebrews as one of the first principles of Christianity. It would seem that when converts to the Gospel were made they were first baptized and afterward confirmed by an Apostle or Bishop. The rite has been continued all along down through the past ages of the Church, and is retained now in nearly all branches of the Church.

Some Protestant bodies have not retained it, partly because they do not have Bishops for its administration.

With us it is a very important rite, for it gives persons baptized in infancy the opportunity to take upon them the vows then made for them by their sponsors, and gives other persons baptized in adult years the opportunity to make again the vows they assumed for themselves in Baptism. It is, in a very important sense, a confession of Christ. They stand before the world and acknowledge themselves as His disciples, determined to give up evil, to believe the truth, and to serve God in a life of obedience.

In addition to this, it becomes a time of earnest prayer for the influences of the Holy Ghost. It is hard to imagine an occasion of greater solemnity than this, when these persons, professing to feel the importance of consecrating themselves to the religious life, seek the aid of the Holy Ghost to remain forever faithful.

In such a solemn hour, when ministers and congregation and candidates are in earnest supplication, can it not be believed that He who is more willing to give the Holy Spirit to them who ask Him than a father is to give good gifts unto his children will strengthen them with the Holy Ghost the Comforter? Can it not be believed that this is indeed a new period in their lives, in which the Lord and Giver of life shall "daily increase in them Thy manifold gifts of grace"?

Let no one think that the Bishop who administers this rite assumes to convey arbitrarily these precious gifts of grace. The Bishop is a chief officer of the Church, succeeding to the office and work of an Apostle, but in and of himself he can do nothing. He is simply the agent for conveying the confirmation blessing. He makes humble supplication to the ever-living God for

the candidate, and then, after the example of the holy Apostles, lays his hands on them, to certify them by that sign of God's favor and gracious goodness toward them. His prayer for them is: "Let Thy Fatherly hand ever be over them, let Thy Holy Spirit ever be with them."

Just as an earthly father loves his children and would shield them from evil and give them blessings, so may they ever realize that the hand of the Heavenly Father is over them. Blessed realization, that the mighty God is their Father and will guide and defend them!

The assurance of any wise and pious man that the Holy Spirit is willing to dwell within us would be an assurance full of comfort; but think of it as coming from one whom the Lord sends to us, from one who holds the exalted office of a successor to the Apostles, from one who has been divinely commissioned to bless men in the name of the Lord, and how deeply significant becomes the rite of Confirmation!

Such a solemn rite, then, should be approached with seriousness and entered into only after due preparation. This Church is careful to provide for the proper training of all candidates for Confirmation. If any one enters into it with a trifling spirit, or ignorant of what he is expected to give up, to believe, and to do as a Christian, it is because the Church's requirements have not been complied with in his case.

Consider what a proper preparation for Confirmation implies:

1st. The baptized child is to be taught so soon as he is able to learn what a solemn vow, promise, and profession has been made for him.

2d. He is to form the habit of attending church, for he must hear sermons.

3d. He is to learn the Church Catechism, in which is contained the fundamental truths of our religion.

4th. He is to be virtuously brought up to lead a godly and a Christian life.

5th. He is to be sent to the clergyman for instruction.

It has been said that the earliest years of a child's life are his most important years, for the bias is given then to his whole after-development. The Church assumes the correctness of this saying, for it expects children to be brought under religious influences as soon after their birth as is possible, and the work of religious training is to be begun so soon as they can grasp the simplest elements of truth or perform the simplest duties of the Christian.

The Church regards them as already in the fold of Christ on earth, and therefore goes on training them for Him. A child who has been baptized in infancy, and whose after-training has been in accordance with the requirements of this Church, will, when he reaches years of discretion, say at the age of twelve or more, be both ready and desirous of being confirmed. Having learned what his godfathers and godmothers promised for him in Baptism, and understanding the nature of those vows by the instruction given him, he will be ready to take those vows upon himself, and to promise that, by the help of God, he will keep them. He will be ready to seek more the influence of the Holy Ghost as he now realizes how weak he is in himself and how great are the responsibilities and duties of the Christian.

The Church's theory of religious development and training is strongly contrasted with systems that treat the child as a heathen while he grows up, and then resort to wild revival excitements that he "may get re-

ligion." Unhappily, not all children baptized in this Church, not all even who have professedly pious fathers and mothers, are brought up religiously as the Church requires. Then, too, there are influences that may creep into a child's life and turn its current in some evil direction, or bring into it elements that retard for a while, perhaps for a long while, the growth of grace.

Not all grow up symmetrically in the Christian life. Some are dwarfed and stunted, others are sadly maimed and crippled, and some go far astray, before they find the narrow way that leads to life.

While, then, the Church ever holds up its theory of symmetrical religious development from the font to the altar, there have to be adaptations to the varying conditions of those who are reached by its ministrations, and so a preparation for Confirmation is quite different in many cases from what we have seen it was in the case of the Christian child who grows up in wisdom's path of peace. There may be those from whose minds a whole brood of strange prejudices have to be expelled. They have known nothing of Christianity except some very narrow and warped conceptions of it. They have grown up under the influence of some little sect where non-essentials were made tests of spiritual soundness, and where each one's religious experiences must coincide with one pattern.

There may be those, too, who have fallen under the influence of shallow infidelity and whose minds have become clouded with doubts which have led them to look at religion for a long time with aversion or at least with distrust.

There are also others who have been led into vice by evil associates, or by yielding to their own evil propen-

sities. They have been held in the chains of bad habits. While others were growing in grace they grew farther away from goodness.

There are many departures from that kind of religious growth which the Church sets before us as the best type, and so all these various classes must be met.

A confirmation class is usually made up of persons of very dissimilar religious development, who have come to this point by various ways. Here is a boy who has steadily grown in grace in a pious home under good training. Here is a man who had equally good opportunities, but he strayed away, and now, after years wasted, begins where he might have been a long while ago. Here is another who came very near neglecting his soul altogether, so absorbed was he in the things of this life. This couple grew up in a faith which as they became older seemed too narrow for them, and this other couple have been waiting and hoping to take this step, but were hindered hitherto by some scruples as to some point of very little importance. There is one whose experiences have been so hard and so bitter that his soul is bowed within him with sorrow. He has found no relief in the world. He is now seeking relief where alone it can be found. And so on. The varieties of character and of experience are many; but coming with faith and in sincerity to this holy rite, will they go away without the Lord's blessing?

The Stranger's Steps Guided.—The question is continually asked, but especially at each Confirmation season: "How can a stranger become an Episcopalian?" The answer is that advice should be sought from the clergyman of the parish. If the stranger has already been baptized in due form, there is no repetition of baptism in his case. He is instructed and prepared

for Confirmation, and after being confirmed is admitted to the Communion. This is the usual course, but each case requires the advice of the clergyman, which can easily be had at all times.

XX.

The Position of Laymen.

It is sometimes cited as an objection to the Episcopal Church that it appears to be a clergyman's Church, and that it gives but little work or responsibility to its lay people. A very little examination will show how erroneous is this objection.

In the first place, *laymen have a part in all the Church Councils.* Whether it be the voluntary Convocation of a district or the General Convention, there is a lay representation with the right to voice and vote. Diocesan Conventions, Standing Committees, Boards of Missions, and all Societies are made up in part of laymen. Thus they have an important function in legislation and in the control of all Church matters.

2d. *Laymen constitute the vestries of parishes*, and thus have in their charge the calling and settling of Ministers, and the general management of the temporal affairs of parishes. While the direction of spiritual matters is in the hands of the Rector, the temporalities are in the hands of the laity. But besides this, any vestry made up of religious men becomes also the board of advice and the assistants of the Rector even in spiritual matters. There is no disposition on the part of the clergy to rule absolutely, even in their own sphere, but to accept most gratefully the suggestions and the co-operation of the vestry. In fact, the constant appeal of the clergy is for more helpers in spiritual matters, and there

is a readiness to accept the assistance of any, especially of the vestry, who are competent to render it.

3d. *No ordinations are possible without the consent of laymen.* Before a man can be admitted to any order in the Church he must have the indorsement of a sufficient number of laymen. If they do not believe him to be competent and worthy, they can withold consent and make their complaints. No Bishop can arbitrarily and against the well-founded accusations of the laity confer holy orders upon a candidate. When a man is ordained, it is with the approval of laymen who have certified their belief that it is well to confer orders upon him.

4th. *There are many avenues of usefulness open to laymen.* We are realizing more and more how useful a devout layman may be in any ordinary parish. In some of our parishes many who once seemed to think there was nothing for them to do but to attend services and give money are finding channels of activity open for them. Laymen can serve as lay readers, as superintendents and teachers of Sunday-schools, as visitors of the poor, as organizers and managers of clubs, and in countless other ways whereby the influences of religion are spread among the masses.

5th. In the new life of the Church there are *special fields of labor for laymen.* Within the past few years many helpful agencies have been organized among us, such as the Brotherhood of St. Andrew, choir guilds, the Young Men's Friendly Society, Workingmen's Clubs, and such like movements that make constant appeals for workers. Any man who has the willingness to work will find more than he can do. If he is connected with any fairly well organized parish to-day, he will probably find himself called upon for all the work he can do. In fact, the great trouble felt in many parishes is to find

laborers enough to carry on the benevolent labors of its different organizations. The man who wants to be simply a looker-on finds his conscience greatly troubled by this stir of activity all around him. A working Church as this is contemplates a working laity. The days of the old slumbrous parish when the Rector and a few pious women did all the parish work have passed. There has come everywhere a new conception of what a parish ought to be doing, so that if men expect to have an easy time of it, they find their quiet constantly disturbed by the demands made upon them to do something for others.

The notion that laymen have but little to do in the Episcopal Church grew up in part because their help has until of late been sparingly made use of in the conducting of religious services and in the delivery of religious addresses. We have had but little among us corresponding to the Prayer Meeting where laymen offered prayers and made exhortations and addresses. The conducting of services and the giving of instruction is of course the special function of the ordained Ministry, but at the same time there is among us the field for the employment of the ability of laymen in these respects. There is nothing to prevent a devout and qualified layman receiving a license to serve as lay reader. He can conduct the service of Morning and Evening Prayer where there is no clergyman, and can make religious addresses to the congregation. In any parish, with the Rector's consent, he can gather together a group of people in some comparatively neglected part of the parish, and instruct them in the truths of religion. In our large parishes it would be possible to have a number of such missions in charge of laymen.

Here and there are lay preachers who are doing good

work in reaching the careless, and their efforts are appreciated and welcomed. This Church offers no hindrance to such labors, and the feeling dominant to-day is decidedly in favor of them.

There is really nothing to hinder the zeal and devotion of any wise and pious man who wants to influence others wholesomely in the religious life.

It were well if many more laymen could feel their responsibility for the use of talents intrusted to them.

XXI.

Parochial Organizations.

The aims of a parish are to build up the kingdom of Christ. It seeks to lead men from the world into that kingdom, to help them live Christ-like lives.

To accomplish these aims there are parochial organizations, varying in number and in labors according to the condition and abilities of the parish.

Not all parishes have precisely the same organizations. What will suit one neighborhood may not answer in another. What is greatly needed in one place may not be required in the next. Besides this, one parish may be rich in workers and in appliances, but in another, however abundant the fields, there may be but few laborers to send forth unto the harvest.

The various kinds of parochial organizations which are found, some here and some there, may be grouped into four classes:

1st. Societies or Chapters for the religious education of young persons and the ignorant.

2d. For caring for the poor, the sick, the disabled, and sufferers of every degree.

3d. For reaching strangers and those out of the way, and bringing them under wholesome influences.

4th. For promoting Christian fellowship.

It will probably be found that by whatever name a parochial agency, old or new, be called, it falls somewhere into one of these classes.

First on the list of parochial agencies for *educational purposes* is *the Sunday-school*, with its officers, teachers, and scholars. The Rector is always the Superintendent, although he may not be called so. He may transfer to some one else the direction of its affairs and the title, but he is, by virtue of his position, the responsible head.

If a school is large enough, it may be divided into three departments: The primary, the intermediate, and the advanced. Sometimes these are known as "the infant class," "the general school," and "the Bible classes." The studies to be pursued are the Scriptures, the Catechism, the Prayer Book, Sacred Music, Church History, and Church Work. The great object of the Sunday-school is to help young people to learn "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." By the rubrics at the end of the Catechism "all fathers, mothers, masters, and mistresses shall cause their children, servants, and apprentices who have not learned their Catechism to come to the church at the time appointed, and obediently to hear and to be ordered by the Minister until such time as they have learned all that is here appointed for them to learn."

It was at one time the general custom, and is still maintained in some places, to have a weekly or a monthly catechizing openly in the church by the

Minister. Instead of this a common custom now is to teach a part of the Catechism in connection with the lesson from the Scriptures, and have a review of all by the Minister, or his representative, at the close of the school session.

There is no one plan after which all Sunday-schools are organized. Two essential points are, that the teachers shall be persons of sincere piety, and that there shall be systematic instruction adapted to the capacity of the scholars.

Great definiteness is given to the work if the school be regarded as one great Confirmation class, divided into sections, and each teacher helping to prepare the unconfirmed to assume their Baptismal Vows and to become devout communicants. In the case of those already confirmed the aim is to keep them faithful to their vows, and to enable them to live useful Christian lives.

Beside the Sunday-school and Bible classes the parish sometimes undertakes other educational work, as, for example, *night schools* for factory and mill operatives and other classes of persons.

There seems to be no limit to the educational work in which a parish may engage if it regard itself as a center of light and responsible for the enlightenment of all whom it can reach. Of course all its educational work has a religious purpose, and must be done with the distinct end of leading all to Him who is the light of the world.

2d. *Chapters for the Relief of the Poor*, etc. In almost every parish there is the need of some organized effort to help persons who have a struggle with adversity. Thus the alms collected at Communion celebrations are by the rubrics devoted to the relief of the

poor. These collections are usually disbursed by the Rector or under his direction. There are, however, many cases of need where it is not always best simply to hand over sums of money, and there are other cases where not money or materials but wise counsel and guidance are needed.

Some poverty can be relieved, but very much more can be prevented. Especial attention is paid in these days to the prevention of poverty, and so in many parishes there are organizations for teaching people habits of thrift and industry, and for putting them in the way to support themselves.

Thus we find sewing schools, cooking clubs, and classes for the study of special branches, as well as employment committees to secure situations for those who are in search of work. The great principle emphasized in all this dealing with the poor and all classes of sufferers is that we are all brethren, and that Christ is the Brother of us all. Anything like mere patronage of the poor, or the casting of angry alms into their hands, or the official doling out of supplies by weight and measure, or the over-lavish spending of charity money, will not meet the cases.

Only when we feel that we are acting for the Lord Jesus in relieving our brethren, and when we treat them as brethren, lovingly and wisely, shall we indeed relieve them and lead them to look gratefully to Him who is the Benefactor of all.

3d. Under the head of efforts for reaching strangers, etc., come such societies as the Brotherhood of St. Andrew, the Girls' Friendly Society, and a great many guilds, associations, and missionary chapters.

They all emphasize the fact that the Church is not for a few favored persons, but opens wide the doors for all

who will come into its fellowship. Nothing has been so helpful in late years in doing away with the air of exclusiveness which this Church seemed to have in the estimation of some as the work of such societies. If the impression ever prevailed that the Episcopal Church existed mainly for specially favored classes in the community, such as the wealthy and the educated, that impression is dispelled so soon as the person looks at what is being done by almost any parish to welcome strangers.

4th. *The Promotion of Christian Fellowship* is a very important part of the work of a parish. There is much to be done in the way of bringing people together in kindly bonds and making them feel that the Church of Christ is one family in the Lord.

Among the agencies used for this purpose in some places are Visiting Committees, who call to see the new families arriving in the parish and the strangers temporarily sojourning there. In other places there are social gatherings, receptions, and the like, held in the Parish House, or the Rectory, or other suitable rooms, and very decided efforts put forth that the new-comers shall have opportunity to know others and to be known by them.

A parish has made a very decided gain when all its members know each other and are friendly, but its work is greatly advanced when it is bound together as one great family, each member being interested in the welfare of every other member. It realizes then somewhat of the condition of the primitive Church when the believers were all of one heart and of one soul.

XXII.

The Care of the Poor.

The care of the poor is a Christian duty. It is solemnly enjoined upon the disciples of Him who went about doing good. It will be one of the final tests of discipleship at the last great day when He shall come again to judge the living and the dead. "Hungry, and ye fed Me; naked, and ye clothed Me; sick and imprisoned, and ye visited Me. Because ye have done it unto one of the least of these My brethren, ye have done it unto Me." "Because ye have not done it, ye have not done it unto Me."

The Christian Church has always taken up the work of caring for the poor as one of the reasons for its very existence in the world. Just as the divine Master relieved suffering and fed the hungry, so the Church exists for benevolent work and has gone on continuing His loving deeds, and reproducing His life of mercy and charity on the earth.

In the earliest days of the Christian Church the disciples had all things in common. No one of them lacked anything. They would not let one of their number suffer, and there must have been many poor among them. A little later on, only a few years after Pentecost, the Order of Deacons was instituted to see to the better care of the poor. We have accounts of collections being made when there was famine or suffering for the relief of the poor, and many precepts inculcating liberality to those who are in necessity.

It would be surprising, then, if the Episcopal Church, holding as it does to the traditions of the past, and seeking to maintain the spirit of the early Church, should not care for the poor. And yet it is sometimes

thought of by some as the Church of the rich. It always has been and always must be the Church for all sorts and conditions of men. Of all existing religious bodies its membership is most representative of the different classes of society, some coming from all grades and conditions. It cannot be the Church of a class. It welcomes the poor to its privileges, but besides this it makes it obligatory upon every parish to take measures for the relief of those who in this transitory life are in need or sickness or distress of any kind.

Consider when the Holy Communion is celebrated how the offertory sentences bring before us this duty—and besides, the offerings themselves are styled "The Alms for the Poor." The disbursement of these alms is left with the clergyman. Without undue publicity, without giving needless humiliation, he is to relieve their temporal necessities. The spirit in which this is done is that more prosperous brethren share what they have with those less prosperous. Consider, too, how constant are the prayers of this Church for the poor. In the prayer for all sorts and conditions of men occurs the quaint phrase "any ways distressed in estate." It refers to some who have suffered great losses, and to others who are in need of temporal relief.

The Holy Communion is never celebrated without a prayer for those in need. It would be difficult for any attendent upon the services of this Church to remain ignorant of the Church's interest in the poor.

But besides the prayers and offerings for the needy, most of our parishes have organizations for extending relief. Nothing is more common among us than the societies of Christian women who ply their needles to make garments for the poor. In some parishes there are several organizations or chapters of guilds with this

special work before them, of relieving the needs of the poor, and also of bettering their condition. Into this latter aim a great deal of careful study has been brought by the Church in recent times. It has been seen that poverty can sometimes be prevented, and that it may often be permanently cured. Nothing is worse than to pauperize people. As soon as their self-respect is lost they settle down into indolence and allow others to help them to the fullest extent. Poverty is sometimes the result of misfortune, but it often results from crime, or ignorance, or bad management, or inheritance. Some are born paupers. They have had pauper parents. They do not know how and they do not care to maintain themselves. Then vice brings down the highest to the low level of the pauper, and the one vice intemperance is responsible for a large proportion of poverty.

Members of the Episcopal Church are among the most enthusiastic students of the social problems of the day. "Poverty and its Prevention," "Poverty and its Cure," are themes with which they are very familiar, and the contributions this Church is making and has already made to the solution of the problems that come under these heads are most valuable. Some of our parishes are hives of industry, with their cooking clubs, their classes in different departments, their workingmen's organizations, and their savings-banks. The most intelligent and most strenuous efforts are made to cultivate habits of thrift and industry, to provide healthful recreations, and to diminish the attractiveness of the drinking-place to those most exposed to its temptations. No one can tell what is to be the outcome of the social and economic questions of our day; but of one thing we may be sure, that in all movements affecting the welfare of the poor and the bettering of their con-

dition, this Church will not lag behind. It would be recreant to its duty if it ever ceased to be interested in whatever made men's lives nobler and better.

There is nothing ennobling in poverty. It may lead to submission and trust, but it is not a condition to be sought, nor is it one with which any one is to be satisfied. The bondage of daily need represses energies that might be profitably used in other directions. Poverty has its temptations. It may make men sordid and groveling. It is not the best condition for usefulness or for holiness.

We have no right to make ourselves burdensome to others, nor to deprive the world of what we can contribute toward the general stock of happiness. When our Lord became poor, it was not to recommend poverty for its own sake. It was a necessary part of His humiliation as the bearer of our sins.

XXIII.

How this Church carries on its Missionary Work.

The extension of the Church and planting it in new places and strengthening it where it is weak is one of the clearest of all Christian duties.

The ideal of Christianity is to bring all nations into obedience to the faith of Christ, and to cause the knowledge of the Lord to cover the earth as the waters cover the seas. The Episcopal Church has its plans of missions and its missionary work, nor only so, it is in itself a missionary organization.

The old parish system by which the territory of a State was divided up into areas and called parishes made each congregation responsible for the welfare of all within its own parish limits. Although sometimes

the parish system had the effect of making people indifferent to the welfare of those outside their own parish, the effect generally was to intensify the duty of caring for those in the nearest circles, and of seeing that every one within a given area had religious privileges. That is the parish idea to-day whenever the parish is thought of in connection with metes and bounds. The missionary work of the Church begins with those near at hand, and in such a work all believers may become helpers. Every invitation given a stranger to attend the Church services, every effort to bring children to the Sunday-school, everything that can be done to awaken the careless to an interest in religion, come under the designation of missionary work in the parish.

But the bounds of the parish are not to limit the range of sympathy and effort. Interest in the extension of the Church cannot properly cease when one has done what he can for those who live in his own parish. It must extend to others outside. We are not to wait until all within our parish become devout Christians before seeking the religious welfare of those beyond it. Our responsibility ends with giving them opportunities to know and to love the truth. Their obedience to the truth cannot be compelled by us. We cannot force men to be devout. It is never a valid excuse, then, to hold back our encouragement and aid from outside missionary movements because there are irreligious persons in our own neighborhood.

It would be entirely proper to confine our efforts to these irreligious ones near home, if they were without proper religious opportunities, until they had all the needed privileges. As it is, however, in an ordinary parish it can hardly be said that any one is allowed to

grow up in absolute ignorance of the Gospel, if the Church, its schools, and parochial organizations are maintained with any degree of vigor. The opportunities are so numerous for learning what Christ's religion is, that they who remain ignorant in our parishes do so from choice or from reasons that we cannot control.

Then, still further, it is found that the people most interested in those near at home are also interested in those beyond. Christian love and zeal for Christ's glory make men's hearts large.

The Episcopal Church, while it does expect each one to aid his own parish, regards each one also as a helper in the work beyond. One of the most important of its general principles relating to missions is that *every baptized person*, man, woman, and child, is *a member of its Missionary Society*. Thus the work of Church extension is not made the peculiar province of a few persons here and there, but the obligation to assist is very squarely brought before each baptized person. This Church virtually says, "You are baptized into the membership of the Christian Church—now do all you can to advance the interests of Christ's kingdom. You have been brought into blessed privileges—go and bring others to enjoy them with you. Do not be satisfied until the kingdoms of the world have become the kingdoms of our Lord and His anointed."

With a membership in its Missionary Society as large as the baptized membership of the Church itself, the organization for the administration of the affairs of missions is the General Convention of the Church, made up of its House of Bishops and of the House of Clerical and Lay Deputies, and meeting once in three years. In the intervals between its meetings the management devolves upon a board of managers composed of fifteen

Bishops, fifteen Presbyters, and fifteen laymen elected at each Triennial Meeting of the General Convention.

The missionary work done by the Church is divided into the two general branches of Domestic and Foreign. The former includes missions in new settlements in our own land, and among Indians, colored people, and others. The latter includes missions among people of foreign lands, as the Chinese, Japanese, Africans, and others. The expense of maintaining these various missions was about $354,000 in the year 1890–91. This does not include the returns from legacies and from some special funds, nor does it include the amounts expended in the several dioceses for the support of missions in their own territory. The aggregate would probably be about half a million dollars per year for new work. A very great deal more is expended for keeping up the existing parishes and adding to their efficiency.

There are three modes of contributing money for missionary purposes:

1st. In the regular offerings made in the parish from time to time for Diocesan, Domestic, and Foreign missions.

2d. By sending special gifts to the treasury of the Board.

3d. By making provision for bequests by will for such purposes as endowing a Missionary Bishopric, providing for the salaries of missionaries, building chapels and schools and missionary jurisdictions, and for scholarships in schools and missionary colleges.

A very large and helpful work is carried on by the Woman's Auxiliary to the Board of Missions.

This is a society of the women of the Church, with branches in many of our parishes, and the modes of operation are the collecting of money, making up of

boxes of clothing, etc., for missionaries, and spreading information of the needs of the different fields.

Some kind of a missionary society will be found in nearly all of the well-established parishes; the plans of organization and of work may not all be alike, but the end is the same, and that is to create an interest in the work of Church extension and to secure help for it. It will be seen from all this that the Episcopal Church has all the machinery needed for very extended missionary work. As larger means are given, and as more helpers are raised up, its operations can be widely extended in every direction—in fact, there is no limit to what may be attempted. But in very important sense this Church, as was remarked in the beginning, is itself a Missionary Church in this country. In large sections of some of our oldest States it is quite feeble, whole counties having not a single parish, and in other States it is well-nigh unknown. It may be stating the point too strongly to say that very many thousands of people in the United States have never even heard of the Episcopal Church, but it is perfectly true that very many thousands have but the most shadowy ideas of its history and doctrines and usages, and that other thousands know of it only through prejudices and distorted statements. Much of its missionary work for a long time to come must consist in making itself known, not boastfully, but as a branch of the historic Church that has blessings to confer upon the people of this land.

XXIV.

Music and Choirs.

One of the first things that arrests the attention of a stranger coming among us is the large use made of

music in the services. He finds that a considerable part of the time occupied by an ordinary service is spent in singing. When he examines the Prayer Book he finds that many passages have before them the words: "*Then shall be said or sung.*" In one place he sees the direction, "Here followeth the Anthem," and in other places, "Here shall be sung a hymn."

As the stranger inquires further he finds that in some parishes the greater part of the service is rendered musically, and in others that it is all rendered chorally, sung from beginning to end.

Says Dr. Hallam: "The use of music as an element of devotion is well-nigh universal. It is found in all ages, and in connection with all forms of faith, and in the rudest as well as in the most advanced condition of human society. All human experience attests its fitness and power as a vehicle of sentiment and emotion, and as a means at the same time of sustaining and heightening the feelings which it is employed to express." Says Bishop Hooker: "The Church of Christ doth retain music as an ornament to God's service and a help to our own devotion."

The noblest instrument of music is the human voice, but we find that the voice has usually been aided by other contrivances in the worship of God. Traces of the use of these instrumental helps are found in many places in the Scriptures. In the Psalms are allusions to harps, trumpets, shawms, lutes, and cymbals. In the tabernacle services, and then later in the Temple, there was provision made for instrumental accompaniments. Although there is but little, if any, allusion made to instruments of music in the New Testament as used by the early Christians, we do find in the Revelation descriptions of harpers with harps in hand singing in glory the songs of Moses and the Lamb.

The New Testament references to music are numerous. Our Lord sang with His disciples a Psalm on the night on which He was betrayed. Psalms and hymns and spiritual songs are spoken of by St. Paul in one of the Epistles.

In the first Epistle to the Corinthians St. Paul urges the people to sing with the Spirit when they come together for worship in the Church. St. James says, "Is any merry? let him sing Psalms." The word used in these New Testament instances signifies literally to touch or strike the chords, that is, to play on a stringed instrument as an accompaniment to the voice. It does not prove that musical instruments such as harps were actually used, but it suggests the thought. We have, however, historic evidence that instruments besides the voice were used in early Christian worship.

The organ which is now so generally used is an invention of Christian times, and dates back into the early centuries. The first distinct account of it is given by Canidorus in the sixth century. It has been greatly developed since then, and has become a most valuable aid to Christian devotion.

In some of our parishes the harp has been reintroduced, as well as other instruments, and there seems to be no valid objection to such a practice. Nothing, however, can take the place of vocal music, and no instrument should ever be used in such a way as to dominate the human voice. When anything else is used it must be simply as an aid to vocal effects, except, of course, in such places as are known usually as preludes, interludes, and postludes. Where the voices are to sing all other instruments are to be subordinated.

One of the most ancient forms of Church music is the Plain Song, which consists of the recitation of parts of the service upon some easy note with a few simple

cadences. Chanting was the sacred music of the Hebrews, and was soon adopted in the Christian Church. The early chants were probably very plain and simple, and became the basis of the Gregorian music of a later day, which has long held an important place in Christian worship.

In our day chanting has become much more ornate and complicated, sometimes, indeed, departing entirely from its early simplicity, but whether in its simple form or in its later ornamentation, it is well calculated for sacred use.

The singing of sacred songs in meter was revived at the time of the Reformation on the continent of Europe. It is hardly probable that metrical Psalms and hymns began then, but they were largely used, became popular, and helped greatly in the spread of the reformed doctrines.

The ideal of Christian music would be realized where every one has musical ability and uses it correctly to the glory of God; but inasmuch as not all are able to sing or to play on musical instruments, choirs are found to be necessary. More than this, not only are they necessary to supply the lack of ordinary musical ability on the part of the people, but inasmuch as God's service deserves the best we can render, a well-trained choir has such an important place in the public services that we may well speak of "the sacred calling of a chorister." As a matter of history, we find that companies of singers to lead the music were of ancient use in the house of God. They were employed in the Jewish services. They have been employed from the earliest Christian times. Much discussion has been held concerning the modern choir. Some persons have taken the view that nothing but congregational singing should

be tolerated, and that if a choir be employed it must be simply to lead the people in singing.

Inasmuch as the average musical ability of a congregation is but slight, this practically reduces the music to a few simple hymns and fewer chants. Everything else is ruled out. There is no place for the anthem, or for anything that requires any special study. All music of a high character is excluded. This view is seriously advocated by many. It must freely be admitted that the great purpose of a choir is to lead the praises of the people, and that the great body of the music rendered must contemplate the active participation of the people. But at the same time there is the need of trained leadership even for that, and there is also a large range of music which may be made helpful to the devotion of those who listen, and hence the field for a choir.

It is sad to see the neglect of music by ordinary congregations; equally so to see a choir monopolize all the singing, and treat the congregation as if it were an impertinence on their part to open their lips.

The congregation should be considered and the choir should be considered. Every ordinary service must have in it something that the people can sing if they will, and may have in it also something that only trained voices can render.

There is great difference of use in the Episcopal Church of to-day in the kind of choirs employed. There are quartettes, double quartettes, choruses of men and women, choirs of children, combinations of choruses with quartettes, and, finally, choirs of men and boys. Each kind has its own advocates, and no doubt has its own merits. Of late years the progress of the vested-choir movement has been very marked, and the results

have been quite gratifying to the lovers of Anglican Church music. Divested now of all the partisan significance which such choirs were once thought to have, they are now found in a great many parishes.

Good results in devotional music seem to be secured by various kinds of choirs, so that it is unwise to say that only one particular kind will suit the needs of all the Church. The matter should be left largely to the judgment of the clergyman in charge of the parish, for he, by the canons of the Church, is made responsible for the music. He cannot transfer his responsibility to any committee, or organist, or leader. He may have the assistance of persons skilled in music, but he must suppress everything that is irreverent in public services. In a word, the Church expects its Ministers to see to it that the music is devout, and that the Lord's sanctuary be not profaned by those who make use of music for purposes other than devotion.

If the study of sacred music became part of the religious education of every young person there would in time be nobler music in the Church on earth.

But there is something more important than the cultivation of the art of singing, and that is the making melody in our hearts to the Lord. Whether the music be simple or elaborate, it is an empty offering if the heart be not in it. We are to be real in adoration as in everything else. We are not to pretend to worship God. Our worship must be sincere. He penetrates to the very spirit of all we do, and knows whether or not we are setting forth His praise or merely gratifying our own love of pleasant sounds.

"Praise is the highest act of men in this life, as it is the closest approximation to the glory of another life, and will be its chief employment and delight through all its unending ages."

XXV.

How Candidates are trained for the Sacred Ministry.

The Ministry of this Church is a sacred calling. No one is permitted to exercise its functions until he is "first called, tried, examined, and known to have such qualities as are requisite for the same, and also by public prayer with imposition of hands is approved and admitted thereto by lawful authority."

A man cannot take upon himself this office and declare that he is a Minister, nor is it within the power of a circle of friends to elect him as their religious teacher and clothe him with ministerial powers. There is a regular process of preparation, and then of careful examination, and finally of ordination, before one can become a Minister in this Church. The object of all this scrutiny and study, of all the formalities which must be complied with, and, above all, of the ordination itself, is to protect the Church from the intrusion of unworthy persons, and to make sure, so far as may be, that they who minister to the people in holy things are qualified to do so.

In some religious bodies there is nothing to prevent a man who has some fluency in making religious addresses, gathering about him a congregation, and becoming their Minister. He may claim no authority except that he believes himself called to this position by the Divine Spirit. Inasmuch as no one can verify his call, there is nothing but his own assertion of the fact to give him standing as a teacher. The process is very different in this Church, for not only must the man believe himself to have received a divine call to the Ministry, but he must present proof of it by undertaking a course of preparation, and by meeting the requirements

of scholarship and piety. This plan is as wholesome for the candidate as it is for the people, because he may have been mistaken as to the call itself, or, if not, he certainly needs to be well furnished for his work before he enters upon it. No one who is eager to do the Lord's work in this important office can complain because the Church requires him to present testimonials that others believe him to be a suitable person, and also requires him to do what in him lies, with the help of others, to acquire proficiency.

The divine call to the Ministry precedes in importance and in time all other preparation. It is not enough that one study theology, but he must be sure that the sacred Ministry is the vocation to which the Lord has appointed him. This divine call may be made known in various ways. It may come to one in the form of an intense desire to be useful, to make the best possible use of his life and all its powers for the glory of God and the welfare of men. Such desire may lead him to look around over possible avenues of usefulness until at length he is persuaded that the highest and best for him is the Ministry.

Reaching this conclusion, his mind may become settled in the determination to offer himself to the Lord. The desire to be useful, the subsequent investigation of the fields, and finally the determination to qualify himself for this office—all combined constitute his call. Another may be led by a series of indications of God's will to a similar result. He may find himself in possession of certain as yet undeveloped qualifications. He may have the advice of judicious friends who know all his history, and the way may be providentially opened for his taking up his studies.

A third may have an experience differing from either

of these. He may distrust his own qualities; he may find his pathway hedged up with difficulties; he may not regard himself as at all a suitable person for such holy work; and yet deep down in his soul is something he can hardly describe, something that keeps his mind fixed upon this work, something that impels him onward toward it.

The Holy Spirit does not always move men in the same way, but one of the first requisites is that the candidate be moved by the Spirit to seek this office. Unless one really believes he has been led by the Holy Ghost, he is out of place in the Ministry, and its duties are heavy and most grievous burdens to him. When one has reason to think he has been called by the Lord, his next step is to go on with his preparation. This consists of two parts, the training of the mind and the training of the religious nature.

Although a full collegiate course is not required by the laws of this Church as preliminary to entrance upon theological studies, and although a considerable proportion of the Ministers of to-day are not college graduates, it is nevertheless very desirable that a full course in college be taken if it be possible.

The great hindrance in the case of some who desire to enter the Ministry is their lack of means to defray the expenses of a long course of study in college and seminary. Some have found it possible by teaching all vacation time, and by literary or other work carried on in extra hours, to pay their way, but it has been at the risk of injury to health and of detriment to their progress in other ways. To meet the case of students who do not have the means to defray the cost of an education, there are scholarships in our Church colleges and theological schools, and besides these, education societies, by which

financial help is loaned or given. It is possible now for any worthy young man who gives evidence of having fair ability and studious habits to secure such assistance as will enable him to complete the required studies.

Although a college course is not essential, however desirable, the Church does require all candidates for the priesthood to attain a high standard of scholarship. They must have a good sound education, and be mentally competent to take up the studies of the theological course. When ordained they must be able to instruct the people committed to their care. The whole tendency of the Church's laws and usages is to demand an educated Ministry, and to discourage ignorance.

Nevertheless, in order to meet the varied requirements of the day and the age, a lesser degree of scholarship may be accepted for those who aspire only to be deacons, or who, becoming deacons, make up by several years of study the requirement for entering the priesthood. Here and there are men in business or in some other calling who have resolved to consecrate themselves to God in the holy Ministry. They have had a fair education and much experience. Their minds are matured and their religious habits fixed. There are avenues of usefulness open for them, and they are ready to do all they can for the Lord. They desire to begin at once.

It is not necessary to send them first to a preparatory school, then to college, and afterward to a divinity school, to spend in all eight or nine years in preparation. For such persons admission to the diaconate is possible after they have gained sufficient knowledge of the Bible and Prayer Book and have complied with a few other conditions.

Exceptional cases call for special treatment, and all cases require the advice of the Rector or the Bishop.

The young man who feels within him the desire to become a Minister should confer freely with his Rector, who, if he encourages him to go on, may bring his case to the notice of the Bishop.

Very rarely is any man able to decide for himself just what education he needs, and where and how he is to get it. He should welcome the guidance of those in authority whose interest in him and whose experience make them safer guides than his own judgment would be.

The study of theology (as the general course of the candidate is called after he has finished his literary studies) ushers the man into the most interesting and most perplexing realm of investigation. He has before him profound topics and great mysteries. Every faculty of mind is fully engaged. The fields of research are found to be so numerous, that after the student has spent three years at hard study he realizes that he has only just begun. Very great and greatly diversified are the treasures of learning which the candidate finds spread out before him. So large are they that he must be a student for life. He enters a calling that demands unceasing intellectual activity, and in which the channels for such activity are always numerous. The theological student realizes that the Ministry is a profession that demands continuous study, and that one of the best results of his few years' connection with a seminary is that he is prepared to begin to be a student.

With which of the theological seminaries under the auspices of this Church the student should connect himself is best decided after getting the advice of his Rector and his Bishop.

It is very difficult to describe the spiritual training for the sacred Ministry, while it is really much more important than any other part of a student's preparation.

Suffice it to say that through the Holy Ghost the soul of the candidate is sanctified for his future work. He is not made perfect. He is not sinless. He may blunder and fall far short of even his own ideal, but if he have been at all receptive of the gracious influences of the Lord and Giver of Life, he has made some advance in the religious life, and has grown better able to be the guide and helper of others.

Unless there be this spiritual preparation the future efforts of the Minister cannot be fruitful, nor can he love his work as he seeks to do it. Above all others, the Ministers of Christ should be men of sincere and earnest piety. No learning, no ability in any direction, can compensate for the lack of a full spiritual consecration of the man.

XXVI.

The Calling and Settling of Ministers.

There are three orders of Ministers in this Church—Bishops, Priests, and Deacons.

The Bishops supervise the work of the Church in the dioceses and missionary jurisdictions.

The Priests, otherwise called Presbyters, have charge of parishes and missions, and the Deacons are, in theory, the assistants to the Priests, although they are sometimes given independent charge.

When a new Bishop is to be selected, it is done in one of two ways. If he is to rule over a regularly organized diocese, the clergy and lay representatives of the parishes in that diocese select by vote some priest whom they deem suitable. In the case of missionary jurisdictions not yet organized as dioceses, the House of Bishops nominate the new Bishop. After a Bishop has

been chosen, before he can be consecrated the choice must be confirmed by the Bishops and the representatives of the different dioceses. No one can become a Bishop till he is thirty years old.

If his election has been regularly approved as above stated, he is formally consecrated to his office in the manner provided for in the Prayer Book. (See "Office for Consecration of a Bishop.")

Occasionally some Missionary Bishop may be called from his jurisdiction to take charge of a diocese, and in this case, of course, no consecration service is used when he enters upon his new field of labor, as he is already a Bishop.

The support of Diocesan Bishops is provided for by assessments upon the parishes, or by the income of endowment funds, and by voluntary gifts, or by all these methods. Sometimes, in the case of feeble dioceses, part of his support may be derived from his salary as Rector of a parish.

The Missionary Bishops receive a salary from the Board of Missions until their jurisdictions are able to support them.

A Bishop holds his office for life, and, except in the case of a Missionary Bishop, cannot leave his diocese to accept another.

The city where the Bishop lives is known as the See City, and sometimes his diocese takes its name after that city, although in this country at present most of the dioceses have the names of the States with whose territory they are coterminous. Sometimes when the diocese is divided the parts are known as "Eastern," "Western," "Northern," "Southern," or "Central," prefixed to the name of the State.

The Bishop is at the head of his body of clergy and

is the chief pastor of the parishes, missions, and institutions in his diocese.

The Priests, or Presbyters, constitute the second rank of the Ministry, being required to pass through the first rank, that of deacons, before their ordination to the priesthood.

When a regularly organized parish wishes to call a Minister to fill a vacancy in its rectorship, it is usually done by vote of the Vestry. In some places it is by the vote of the congregation, but the former is the usual method. The "call," as it is termed, is the official notice from the parish by the Clerk of the Vestry, or other proper officer, to the rector elect, and in it is usually specified the salary attached to the position with such other details as may be thought necessary. If the call is accepted the Bishop is notified, and arrangements may be made for the institution of the new Minister. (See Office in the Prayer Book.)

This institution service, however, is not always or even frequently used, although its use is becoming more common among us than it once was. It furnishes special opportunity for offering prayers for God's blessing upon the new incumbent, and it seems to fasten the bond between Minister and people, and to cause both parties to look forward to its being perpetuated, unless there are very weighty reasons for dissolving it. It makes it necessary, moreover, when a separation is desired, to secure the Bishop's consent to it before it can be consummated.

There are various plans proposed for improving the method of securing Rectors for parishes. One is to revive the old method of placing the nomination in the hands of the Bishop. In all cases it is proper to notify the Bishop so soon as a vacancy occurs, and to ask his advice in filling it.

Appointments to mission stations in a diocese are usually made by the Bishop and the Board of Missions, or by the latter with the concurrence of the Bishop.

Deacons belong to the first, beginning, rank in the Ministry, and are under the Bishop's direction. Their diaconate should ordinarily be spent as assistants to the Presbyters in parishes and missions, their special work being the care of the poor, the instruction of the young, and as helpers in the public services. Owing to the great demand for Ministers, deacons are often put in charge of important fields.

The proper support of the Ministers of the Church should be very near to the heart of every Churchman. The clergy are entitled to such support as will enable them to devote their time and energies to the spiritual interests of their people. It is not well for the parish itself to compel the Rector to live in poverty, or to resort to some outside labor to eke out his salary.

His best efforts and all his efforts are needed if the work of the parish is to be advanced, and it is a pity to let him be hampered by narrow means, or weighted down by debt.

If Christian people were to adopt the rule of giving a fair proportion of their income to the Church for religious and benevolent uses, there would be no underpaid clergymen and no empty treasuries.

The ability of parishes to support their Ministers will vary, of course, with the number of the people and their resources. Not all parishes are alike in this respect, but it will be found generally that where proper effort is made a rectory can be built, bought, or rented, and a salary contributed proportionate to the Rector's needs, so that he may do his religious work free from the constant pressure of planning how to spread out a too

slender income over many demands, and free from the temptation to look for more remunerative fields.

XXVII.

Places of Worship.

Especial attention has been given by this Church to the proper construction and ornamentation of its houses of worship. There are some good reasons for this.

1st. *A place of worship is to be regarded as sacred.* Being devoted to the holiest uses, and being the place where the holiest affections of our nature are stirred, a church edifice cannot be thought of as an ordinary house. It is incongruous to use it for common or worldly or unhallowed purposes. Even things which are innocent in themselves are out of place in a building set apart for the purposes of religion.

2d. *A place of worship is peculiarly the house of God.* It is erected for the glory of God. In an important sense it is a monument of His goodness to men, and besides this, it is where His presence is manifested in an especial manner to the souls of those who seek Him. We do not deny that God meets those who come together anywhere in His name. We do not say that His presence is found only in the church, but, in the language of the Consecration Office, here are "men's minds filled with greater reverence for His sacred Majesty and their hearts more affected with devotion and humility in His service."

3d. *A place of worship brings to the eye reminders of sacred things.* A properly constructed and properly arranged church building teaches the truths of our redemption to the eye, and the eye is a gateway to the soul. The building, to accomplish this result, need not

be magnificent in its proportions or elaborate in its adornments. The simple wooden chapel may be an eloquent teacher of Christian truth. There is in every case the opportunity for the use of honest materials, and for the employment of the sanctified skill and taste of the designers of the building.

When one goes into an Episcopal church arranged according to the traditions of ecclesiastical architecture and the demands of our services, he finds very prominently placed at one end of the chancel the *Holy Table*, or Altar, and that tells the story of the great central fact of Christianity, viz., the sacrifice of the Son of God on the cross for man's redemption. He sees also near one of the entrances to the building the *Font*, which tells of the way of entrance into the Family of God by Holy Baptism. The *Pulpit* speaks of the teaching function of the Church. The *Prayer Desk* tells of the united prayer which all classes are to use. The *Lecturn*, bearing upon it the Sacred Scriptures, directs the thoughts to God's revelation of His nature and of man's relationship to Him. The *Choir seats* speak of the duty of praise and thanksgiving.

If the walls of the building be decorated, its windows filled with bright colors, and Christian emblems and devices placed here and there, the eye wherever it turns takes in some impressions of beauty and gathers some spiritual instruction.

One of the most interesting of the special services in the Prayer Book is that provided for the consecration of a church or chapel. On the day appointed for this event the Bishop and clergy enter the building reciting the 24th Psalm. Upon reaching the chancel the documents containing the deed of gift and the request to consecrate the building are read. After which the

Bishop with exhortations and prayers and benedictions proceeds to set the building apart for its sacred uses, and then causes to be read a Sentence of Consecration, in which are declared the purposes for which the building has been erected and the solemn dedication of it to these purposes.

The interest felt by a congregation and their friends on such an occasion may be intensified by the remembrance of great self-denial and of long-continued efforts to secure the means for the work now happily brought to an end, or possibly by the gratitude evoked toward some benefactor who has at his own cost erected the building for the glory of God.

One of the most touching occasions is the consecration of a memorial church designed to perpetuate the memory of some disciple of the Lord, while it provides facilities for carrying on the Lord's work. How noble are memorials of this kind, and how strange that more of them are not built!

A word as to the *naming of churches.* The usage among us has been to adopt such names as would set forth some Christian truth, or some title or attribute of the Lord, or commemorate some sacred event or perpetuate the memory of some holy person.

Thus, under the first head come the following names: "The Atonement," "The Reconciliation," "The Redemption." Under the second: "Mediator," "Holy Redeemer," "Our merciful Saviour," "Good Shepherd," "Emmanuel." Under the third: "The Annunciation," "The Nativity," "Transfiguration," "Crucifixion," "Resurrection," "Ascension." Under the last: "St. Paul's," "St. Andrew's," "St. John's," "St. David's," "All Saints."

In addition to names that may be grouped under

these four classes, angelic existences have been commemorated by such names as "St. Michael's," "St. Gabriel's," and the Church Fathers, as "St. Ignatius," "St. Chrysostom," "St. Ambrose," and "St. Augustine."

Two appropriate names have been derived from the title and office of the Third Person of the blessed Trinity: "The Church of the Holy Spirit," "The Blessed Comforter."

It is impossible to compare such a list as this with the names adopted by some others without seeing how superior is the Church usage. "St. Paul's Church" is a nobler title than "The Red Brick Meeting-house," and "The Church of the Holy Apostles" is certainly more euphonious than "The Sassafras Street Independent Society."

And yet such names as the latter are partly the outgrowth of a dread that some very erroneous doctrine may be taught or implied, or somehow encouraged, if the names of saints and angels, and especially of the blessed Virgin, become the names of our church edifices. People fear that it may lead to the supplication of these, or to the view that the building is under the direct patronage and protection of such and such a saint. There is no danger of the rise of such views from the adoption of the names referred to, and then it is something, surely, to escape the utterly secular and absurd titles which abound.

XXVIII

Symbolism and Ornamentation.

This Church makes much use of Christian symbolism. It aims thus to speak to the soul through the eye as

well as through the ear. The early Christians were accustomed to the use of symbols and form and color to express religious ideas, for these were abundantly employed in the Jewish temple and its services. The first converts to Christianity, who had been devout Jews, had before them the Temple, which, although rebuilt, retained the great features of the plan given to David and first constructed by Solomon. The Temple followed the general divisions of the tabernacle, and the plan of the latter as well as the details of religious worship had been revealed to Moses by the Lord. Being thus accustomed to symbolism, it became a matter of course when Christian worship was established, and especially after Christian edifices were erected, to introduce such symbolism as would instruct and help the soul through the eye. In fact, "no doctrine of religion can take its outward act without the use of some symbolism." Thus, to kneel when we pray symbolizes humility, and to stand when we sing symbolizes gladness.

The raising of the hands to bless, the pouring of water in Baptism, the breaking of bread in the Communion, all symbolize Christian truths.

There is no worship without the use of some symbolism. Even the silent worship of the Quaker, who condemns all forms and sits in his unadorned meeting-house, is symbolical. He waits in silence the coming of the Holy Ghost. His very attitude is a symbol of expectation and of receptivity. The views sometimes heard in opposition to all ceremony in worship, to all adornment of churches, and to all effort to represent religious ideas to the eye, are utterly untenable, inasmuch as there is no such thing as worship without ceremony; and besides this, we have the example of the

Jewish Church and early Christian usage, both in favor of symbolism.

This opposition has originated partly in the rebound from the excessive and erroneous ceremonialism of the Latin Church. In trying to avoid the false doctrines of Romanism, some went to the extreme of trying to omit most of the outward expressions of reverence and faith and devotion. Their modes of worship became bald, their places of worship were denuded of ornament, and the "eye-gate" to the soul was well-nigh closed. These old errors of an earlier day have steadily influenced the descendants of those who originated them, so that even in our time there are many who are prejudiced against what they call "the externalisms of religion."

It must freely be admitted that the inward and spiritual part is always more important than any outward and visible sign, but there need not be any separation of the two, and there will not be any separation if we seek to be genuine.

We have a spiritual religion. God is a Spirit. He is to receive spiritual homage. But while we render this worship of the soul, it has to be done while the soul is in the body, and hence there are outward and visible manifestations of the worshiping, homage-paying spirit.

But in addition even to this, we must never overlook the fact that as God the Father is the Creator of the human body, as God the Son came to us in our humanity, and as God the Holy Ghost dwells in the human body and makes it His temple—therefore the body must have its part in the worship of God. It must not be ignored.

The Episcopal Church has been of inestimable value to the world in retaining a proper amount of dignified

symbolism in worship, and in checking the errors which, under the guise of zeal for spirituality, have threatened to deprive spiritual religion of its helpful agents and also of its outward manifestations.

The three prominent facts which are worthy of special notice in this connection are these:

1st. The Episcopal Church has always tried to construct its churches and chapels in such way that *they would be appropriate to their religious uses*, and then to forbid their being used for secular purposes.

The Church is the house of God. It is built for sacred uses. It should indicate its uses by its outlines and decoration, so that when one sees its cross-capped spire, or its cruciform shape, or its enduring materials, and especially when he enters its doors and sees its altar, and font, its lecturn and pulpit, he can say, "This is the house of God."

Whatever exigencies of construction have controlled the builders, and however individual tastes have varied, there has always been something about an Episcopal church that made its appeal to the eye as an attempt to embody in the form and arrangement of the material fabric the sacred facts of Christianity.

2d. It has always *taught reverence and encouraged faith by the postures observed in times of public worship.* Its Minister and people must kneel at certain stages in the service. At others they must stand. Here they are to draw near to the font, here to the altar, now they kneel to receive the consecrated elements, and now to listen to the benediction. Besides these, the uncommanded usages in this Church have been in the same direction.

At the mention of *the name of Jesus* in the Creed a usage is to *bow the head*, thus to express belief in the

true divinity of our Saviour. Deeply impressive is this act, and although not required in the American Church by authority, it is becoming a very general usage of those who think it important in some such way to testify their belief that the Son of Man is also the Son of God. "Very God of very God."

Another usage is that of *kneeling in silent prayer* at the beginning and ending of each service, to seek the blessing of God upon the clergyman and the worshipers, and to bring our own individual needs to His notice. How different is this from the noisy entrance and hurried departure, the irreverent conduct of many in other places!

A third usage is that of *rising as the clergyman enters and departs.* It means respect for the holy office of the Ministry. It also shows our readiness to engage with him in the solemnities of worship as he comes to us, and our thankfulness for the privileges we have enjoyed as he passes out. This usage is not enjoined by authority, and it is not everywhere in vogue, but as it is free from all objection many congregations have adopted it.

A fourth usage is *standing at the time of the presentation of the offerings.* Recent changes in the Prayer Book permit the singing of a hymn or sentence at the time the offerings are placed upon the altar, but whether there is any singing or not, the rising at that time of the congregation emphasizes the truth that all we have is the Lord's, and we have given to Him of His own.

There are other usages adopted in some parishes, some being the revival of ancient customs of the Church dating back to very early days, but they are not specified here because they have not become general in the American Church of to-day. Nor is any opinion expressed here of their lawfulness or expediency. In-

formation respecting such usages may be obtained from manuals prepared for the purpose.

The last topic to be treated under the general heading of this chapter is that of *ornament or decoration.* The terms apply both to the material fabric and to the services. The aim in the Episcopal Church is to beautify the house of God, and also to beautify the worship of God.

The interior of one of our church edifices shows at once that something has been done to ornament it. Very rarely do we find an interior devoid of color, or of some adornment. Perhaps a simple cross, or a vase of flowers, or a window of stained glass, or an illuminated text from the Scriptures may be all there is, but even the simplest attempt at decoration becomes a protest against the careless irreverence that treats the house of God as if it were an ordinary place of assembly.

With the growth of architectural skill and of artistic ability, but especially with a better appreciation of the value of symbolism, the interiors of our churches become teachers of truth. The eye beholds form and color, and the meaning of these appeals to the soul. Think of the impressions created upon a receptive religious nature as, week by week, it comes into a well-arranged and properly decorated church—the colored hangings, changed from time to time to mark the changes of the Christian seasons; the altar, prepared for the celebration of the Memorial Feast; the font, ready for use if a candidate for Baptism be ready; windows glowing with color, and pictures with religious emblems or with figures of saints and angels and martyrs; the lecturn, with its open Bible from which sacred lessons are to be read; the prayer desks, at which the officiating ministers are to lead the devotions of the

people; the rows of choir seats for the singers, and the organ ready to respond to the touch of the musician.

Is it any wonder that a worshiper accustomed to all this should find himself helped and encouraged in his worship in such a place? Is it any wonder that the deepest attachment should grow toward such a place? Is it any wonder that, engaging in holy rites in such a place, the pious soul should exclaim, "This is the Gate of Heaven"?

XXIX.

Variations in the Use of the Church Services.

The Book of Common Prayer sets forth the services which are to be used in our churches on occasions of public worship, but there are many variations in the use of such services. The most obvious difference is in *the frequency with which the services are held.* Some churches are open only on the Lord's Day and on such occasions as Christmas and Good Friday. Others are open on all Sundays and Holy Days. Still others have besides these a Wednesday or a Friday service, or both.

The usage is growing among us, in large centers of population, to have daily Morning and Evening Prayer. Once but few churches were open regularly on all week-days. It is now no uncommon thing to find churches open for services at stated hours every day in the year.

Provision is made in the Prayer Book for daily prayers. There are Lessons and Psalms appointed for each day. It is the continuation of a usage of the English Church, which has lasted now these many years, and which has the authority of the Jewish Church before it.

There are those to whom the daily service brings daily

comfort. The stranger traveling from place to place finds a welcome in the open church. The aged and infirm delight to listen to the familiar prayers. The sad and the weary find solace in the reminders of rest beyond, and the strong and vigorous learn that it is well to pause awhile in the hurry and rush of the day's work, to remember eternal things. An open church and daily prayers welcome all these classes to do them good. But besides this testimony is borne that God is worthy to be praised, and that day by day He should be magnified. With reference to attendance at services on Sundays or at any other time, it is to be noted that worship can be rendered to God and the worshipers can receive blessings from Him if but a few persons are present. A large congregation is not a prerequisite for the integrity and usefulness of a service, and yet people stay away because, say they, "There will not be many present."

Our Saviour's promise certainly covers the smallest congregation. He did not say He would be with them only when a great number assembled, but wherever there were two or three who came together in His name. The two or three will not go empty away, and then, too, they have done their part in honoring their Lord.

The next point of difference is in *the hours at which the services are said.* There is more uniformity, perhaps, in the morning than in the later hours, but really not very great uniformity even in the morning. In one parish there will be Morning Prayer, Litany, and Holy Communion all combined in one service, and lasting, with the sermon, from half-past ten o'clock to beyond half-past twelve. In the next there will be an early celebration of the Holy Communion, and then later the

Morning Prayer. While in a third the Morning Prayer is said at nine o'clock, the Holy Communion later, and the Litany in the afternoon.

Evening Prayer is said in different parishes at hours varying all the way from three o'clock in the afternoon up to eight o'clock at night.

It is impossible and very undesirable to have the same hours of service in every parish. The convenience of the people and many other matters have to be considered. There are no canonical hours in this country; each parish can therefore suit itself as to the times of holding services. As it is difficult in some parishes to find any one hour that is equally satisfactory to all, the plan has been adopted of appointing services at different hours, as, for example, one Communion celebration at 8 A.M. and another at 11 A.M., the Litany at 3 P.M., and Evening Prayer at 8 P.M. The number of services to be held in a parish is to be decided by the Rector, who is governed in his decision by what he believes will be for the spiritual welfare of his people.

It must be remembered, too, that a parish with but one clerical worker must differ in the number of its services from another where there may be two or more clergymen in charge.

The third point of variation is in *the degree of attention given to details.* There is a great difference between a service carefully prepared for and arranged and another to which but little thought has been given in advance.

It would seem that when we consider the dignity of the Lord whom we are to worship, and that worship itself is one of the highest privileges in which man can engage, there would never be any lack of suitable preparation made. It would seem that whatever would

prove a distraction would be removed, and that whatever would help would be secured if possible.

Some services are more helpful than others because they have been well arranged for and all the details have been settled in advance. It is a peculiarity of some parishes, distinguishing them from others, that the worshiper is helped by seeing that the service in which he takes part has been planned for helping him. It has no haphazard, confused, uncertain look about it.

Another variation is in *the enrichment of the services by the aid of music.* Services may be rendered without music, or the music may be of the very plainest character, but it is possible so to beautify and dignify them by the aid of music that they become noble offerings to the Lord and helpful aids to devotion. The musical elaboration of a service will depend upon what ability can be found and utilized in a parish, and also upon the capacity of a congregation to appreciate it.

It must not be thought that all parishes will be helped by a beautiful musical service. The tastes and previous training of the people must be considered. What would be most delightful and elevating in one place would not be so in another. A service appropriate in a cathedral may not be appropriate in the village chapel.

XXX.

The Significance of Details in the Church Services.

It cannot escape the notice of those who study the Prayer Book that there is a great deal of minutiæ in the directions given as to the performance of divine services.

They find a multitude of rubrics prefixed to the different parts, stating how this and that should be done.

what the people are to do, and what the Minister is to do, what part shall be taken by a Bishop if he be present, and so on.

Then, too, they will hear questions discussed which perhaps they have never considered before, questions relating to postures, to reading and singing, to the proper time to do this and that, and how it is best done.

"Why is all of this care necessary?" they ask. "Why not leave it to the judgment or the fancy of the people?" "Why place so much stress upon details?"

The answer is that this Church deems these matters important because they have their significance.

First of all, everything must be important that is associated with the worship of God, and the Church regards the great purpose of the assembling together week by week as the rendering of homage to the Lord. This view, that the primary purpose of a Christian gathering is for the worship of God, is not always held, or is not made prominent if held, by all Christians.

Preaching has been pressed into such prominence that sometimes gatherings are called "Preaching Services," and people speak of going to hear sermons instead of going to worship God.

The object of preaching is to convey the truth of God to the souls of men and so to help them to become worshipers. It is vastly important. It must not be undervalued. At the same time, it must not be permitted to loom up so as to destroy the very object it has in view. Unless the preaching lead men to be worshipers or help them to be such, it has not attained its purpose. This Church emphasizes the duty of all men to be devout worshipers of the Lord.

2d. In the worship of God *whatever is done must be with a reverence befitting the majesty of the Being wor-*

shiped. We are not rushing forward to hold converse with an equal. We are coming to the Lord of heaven and of earth, infinitely above us but ever graciously near us. It is dishonoring to Deity to permit a careless, perfunctory reading of words on the one hand, or a mere gaudy spectacle on the other, and from both these extremes we shall be kept if we try to realize the ideal of worship set before us in the directions given in the Prayer Book. The order set forth and the details that go with it, if observed in the spirit in which they are given, will help us to come into the Divine Presence reverently.

Think now of some of these details. 1st. *It is to be an audible worship.* There are words to be spoken and read, and responses to be made. Why not have a silent service? Why not summon the people to spend an hour together in silent meditation and prayer? An audible service is helpful because thought and feeling are excited through what the ear receives, and, most of all, we realize more vividly the existence of the Divine Being by addressing words to Him. We contemplate the possibility of His hearing us even though our eyes see Him not, and so there comes to us a realization of His existence and of His spiritual presence. We talk to Him. Every prayer offered, every psalm or hymn sung is an act of faith in the existence of a personal God as well as a call upon our spiritual natures to be possessed of the thoughts and emotions proper to be had in connection with the truths heard by the ear.

2d. *The service is not only to be an audible one, but it is to be visible.* The eye is interested. Certain requirements direct the movements of the clergyman. Thus he is to stand now in one place, now in another. He is to break the bread in the Communion, to take the

cup into his hand. He is to pour water into the font for Baptism, and then later on to pour it upon the one to be baptized. When offerings are made he is to present them upon the Holy Table.

Why are these changes of posture, standing and kneeling, and these gestures, and the like, which the people are to see with their eyes? Why are the people themselves called upon to observe certain postures?

The answer to all these questions is that the mind and the heart are to be reached also through the eye as well as through the ear, and hence every attitude and gesture have their significance in setting forth a religious truth. Take, for example, the placing of the offerings upon the Holy Table—how clearly it teaches that our gifts are made to the Lord. The imposition of the Bishop's hands upon the heads of those confirmed show it is a testimony to the eye of that blessing of the Lord which is invoked. One important truth also brought to notice by these bodily attitudes and gestures is that the body has its part in the worship of God. True spirituality does not ignore the presence and the co-operation of the body in adoring the Lord.

3d. *Certain things in divine worship are to be done by certain persons.* Why cannot any one do them? Here the Minister is to do this, and here the people. Why not exchange the parts? The answer to this is that leadership in worship has always been recognized in Christianity. Some are set apart for this leadership, are made Ministers. Hence the Declaration of Absolution can be made only by a priest. The Church recognizes a priesthood of the laity, but it also understands that there must be some to whom authority is given by Holy Orders to declare the mercy of God to the penitent and believing. And so in the administration of

the Sacraments and in the pronouncing of the Benediction of Peace.

If any one objects to this distinction, his quarrel is with the existence of the Ministry itself, and with the functions exercised by it from the beginning.

There is thus a reason for all these details in the mode of conducting divine worship. The one great design is to help us come into the presence of God in a way befitting His divine Majesty, and to gain from such worship helps and inspiration toward living lives of devotion to His service. There is nothing needless or superstitious in these details, and nothing contrary to the truths of the Gospel. Our wisdom consists in submitting to these directions, not in following our own whims and fancies, but in going on in the way in which holy men of old found delight and satisfaction in drawing near to God, and in finding that He came near to them.

XXXI.

The Relationship of the Church to Holy Scripture.

Many uninstructed persons have the notion that the New Testament was given as a whole and that the Christian Church grew out of it, just as a king may grant a charter to a colony and thereupon the people would set up a government and develop it in accordance with the provisions of the charter.

The growth of the Christian Church was in a very different way from this. It started out without any written charter. Its Faith was derived from our Saviour Christ and from the apostles whom He had commissioned. It was set forth in preaching and in sacraments, and embalmed in simple liturgical forms and confessions before even a single chapter of the New

Testament was written. There was an organized body before any collection of the sacred books was made.

The Church, with its Creeds, its Sacraments, its modes of worship and its Ministry, would have gone on, probably, if no book had ever been written. It pleased God, however, to secure the accurate preservation of the Faith and its wider diffusion among men, by inspiring some to write the Gospels and the other portions of the New Testament.

In point of time the founding of the Church preceded the composition of the New Testament, and one important mission of the Church was to determine which of the many documents that grew up in the early days conformed to the Faith already received. "It was a noble duty with which the primitive Church was thus charged. To it, under God, belongs the honor due for the conservation and preservation of the oracles of God." It is the witness and the keeper of the Truth. If one say that he believes the Scriptures but rejects the Church, it would be as erroneous as to say that he believes the Church but rejects the Scriptures. The Church being established, and having a definite outline of Faith, was able to determine whether these compositions agreed with what it had received from the apostles.

At first there were no written accounts of the life and teachings of Christ, but the story was told by one to another as we see St. Peter preaching to the people in Jerusalem on the day of Pentecost. By degrees this story was put into writing, and it is probable that there were many versions, some differing widely from others in accuracy. Out of the number four were recognized as inspired and therefore as correct. Then letters were written by apostles to individuals and to congregations, and these were compared with the accepted

teaching. At first the different parts of the New Testament were not all brought together in one collection. Some churches had one or more books, others had different ones. Only by degrees were they brought together to form one collection.

We are not told by what process a writing was examined and declared to be genuine and authentic, but the test must have been in all cases to ascertain if it agreed with the Faith which had already been received. As the Faith was in those early ages everywhere the same, it was not difficult to decide whether a document professing to be inspired agreed with the deposit of Faith already in the Church. When, then, the canon of Scripture was complete, the two, the Church and the Scriptures, were in agreement. So strongly is this point believed now among us that one of our Articles declares "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of Faith or be thought requisite or necessary to salvation." The Church and the Scriptures teach the same things in all that is essential.

But not only is there this agreement in all these matters which are vital, but we can claim that there is nothing in the government and the usages of this Church that is contrary to the teachings or the spirit of the Word of God.

There are some features which distinguish this Church from some other religious bodies. If these features are unscriptural, they cannot be defended. Take, for example, the use of liturgical forms, the retention of Episcopacy, the observance of the Christian Year, the wearing of a distinctive dress by our Ministers when

officiating, the administration of Baptism to infants, and Confirmation. Can it be shown that these are contrary to the teachings of Sacred Scripture?

No one has as yet succeeded in doing so. The strongest declaration which can be made is that these are not so clearly set forth as are such doctrines as faith and repentance, salvation through Christ, and the renewal by the Holy Spirit.

No, they are not, but it is believed that three of the points above specified—Episcopacy, Infant Baptism, Confirmation—do have a positive Scriptural basis; and the other two—the use of liturgies and vestments—may be upheld by Scriptural analogies. It is not necessary now to cite the arguments which may be drawn from Scripture in favor of these things which this Church retains; the point now is that no one can show them to be contrary to the Scriptures.

Very futile have been the efforts of old-time opponents, and equally so the efforts of more modern antagonists of this Church, to discredit its peculiarities by trying to show that they are opposed to the tenor of the Word of God.

The Churchman's position is that not only are they not opposed by the Scriptures, but that they accord with the teachings of the Scriptures; and that when primitive usage and the long-continued usage of the Christian Church are considered, this Church's ways are vindicated.

It is, then, no small advantage to be connected with a religious body that has its roots far back in the primitive ages of Christianity, and that so accords with the teachings and the spirit of the Word of God.

It seems very strange to us that persons who profess the greatest appreciation of the majesty of God's rev-

elation, and who call themselves "Bible Christians," should ever slight a Church which is so Scriptural in doctrines and usages.

It is equally strange that others who profess to accept the Scriptures as the ultimate authority in matters of faith should not appreciate a Church that holds in such high esteem the sacred oracles.

The fact is that the Church as an institution has come down to us along with the Scriptures; indeed, it is because the Church exists that we have the Scriptures.

XXXII.

The Use of Sacred Scriptures.

This Church reveres the Word of God. Nearly three fifths of the Prayer Book are taken from the Bible, and two fifths of the worship at each service are in the very words of the Scriptures.

Take a Prayer Book and note the portions which are selected from the Scriptures. First of all there are the Psalms, occupying in an ordinary Prayer Book of 600 pages over 200 pages. Then the Epistles and Gospels, occupying about 150 pages. Then the Sentences in the Morning and Evening Prayer, the Comfortable Words in the Communion Service, and the selections in each of the Offices—making probably 75 pages more, so that it is proper to say that over three fifths of the Prayer Book are from the Scriptures. But beside this the Collects, the short prayers used in the Communion Office for the different Sundays and other Holy Days, are so called because they are collected from the Scriptures, or founded upon the sentiment of the selections for the particular occasions.

At an ordinary Morning Service you will hear at least

five chapters of the Bible read, including the First Lesson from the Old Testament, the Second from the New, the Psalms for the day, and the Epistle and Gospel. At an Evening Service the equivalent of four chapters is read. Thus every one has the opportunity of listening to God's Holy Word. The Church's deep regard for the Scriptures is set forth in various places.

Thus, in the Exhortation in Morning and Evening Prayer we are told that one object of our assembling together in God's house is that we may "hear His most Holy Word." One of the canons of the Church requires that "all persons within this Church shall celebrate and keep the Lord's Day in hearing the Word of God read and taught."

One of the purposes for which a church edifice is consecrated is "for reading thy Holy Word."

These quotations gain additional force when considered in connection with the doctrine contained in the opening part of the 6th of the Thirty-nine Articles, viz., "Holy Scripture containeth all things necessary to salvation."

It is not regarded as a mass of ancient literature containing things of but little importance, but as a revelation from God of the things pertaining to salvation, so that we are to "read, mark, learn, and inwardly digest them."

A Church that so honors the Word of God and makes such large use of it on all occasions of public worship cannot be led far astray by novelties in religion. Its humblest members have opportunity to know what God has revealed, and the old truths are so constantly repeated that while the Scriptures themselves endure this Church must teach in accordance with their teachings.

This unceasing use of the Scriptures helps the mem-

bers of this Church to maintain a well-balanced faith. There is no distortion of truth, no pressing of particular points into undue prominence, and no holding back of anything that is essential.

We can easily see that in a religious sect where there are no positive laws requiring this constant reading of the Word of God in public, some truths may be made prominent and others suppressed; but in this Church every important part of divine revelation comes out in due course, and they who will may know what God has spoken by His servants but especially by His Son.

"How extensive an influence this abundant and continual reading of God's Word in our assemblies for worship exerts upon us, in giving us right views of God and of ourselves, in fixing in our minds just ideas of Christian doctrine and sound principles of morality, we can scarcely imagine."

Speaking of the reading of the Lessons, Bishop Coxe says: "Thus Christ is preached, even if there be no sermon. The Holy Spirit accompanies this reading and blesses it to all who have ears to hear. If it does not profit them, it is not mixed with faith in them that hear it."

Bishop Oxenden refers to this usage of reading selections from the Scriptures as being a very ancient Christian practice, and adds: "How deep and serious should be the attention we pay to this part of the service. Holy Scripture contains a word to each of God's children, a word calculated to do them unspeakable good, and to teach them the truest knowledge. It contains a message from our Heavenly Father. It is the voice of inspiration speaking to us. We should listen with a humble, teachable, believing spirit, and should

pray for the Holy Spirit's help to carry home God's truth to your very heart."

But the reading of sacred Scripture in our services is not only for purposes of instruction; it is also to set forth the glory of God. "The Lessons are to be regarded as acts of worship telling forth His marvelous works, His justice, and His love. And this is why they are followed by the Canticles, that the narration of God's dealings with His people may run up into acts of praise, by means of which even His written Word becomes an offering of adoration made in the presence of His Divine Majesty."

This view of the Lessons as an act of worship, apart from the instruction they may convey to us, is an added appeal to us to absorb ourselves in the solemnities of the Lord's house and to realize His majestic presence.

XXXIII.

The Use of the Psalms.

The Book of Psalms is a collection of religious poetry written at different times and by different persons. Seventy-three are ascribed to David, 2 to Solomon, 12 to Asaph, 12 to the sons of Korah, 1 to Moses, 1 to Ethan, and 49 are anonymous. It is probable that they were collected together somewhat as we now have them by Ezra. They were used for ages in the services of the Jewish Church, and came at once into Christian use as soon as the Church of Christ was founded.

Our branch of the Church requires their use in the regular services of Daily Morning and Evening Prayer, and so has divided them into portions consisting of from one to three in length. Special selections are set forth as appropriate for use on such days as Christmas, Eas-

ter, Trinity, etc. Other selections to the number of twenty are the grouping of certain Psalms to be used instead of the portion set forth for the day, at the discretion of the Minister, when he finds them more suitable to the tone of the service or to the particular occasion.

SOME HELPS TO THE DEVOUT USE OF THE PSALMS.

1. They are the sacred songs, inspired by the Spirit, in which many generations of men have uttered their religious emotions. They have thus become sanctified by the use which has been so long made of them by devout people.

2. They contain the views which a religious spirit should take of the natural world. Nature was to the writers of the Psalms the garments and the voice of Deity. All nature was full of God, not as the pantheists taught, but the immanence of Deity as back of His works and as making them an expression of His mind and will.

3. They represent the interposition of Deity in human affairs. They did not refer to God as one afar off, but as coming into man's realm, to redeem and deliver, to pardon and guide and sanctify.

4. They show a great acquaintance with all the varying phases of human nature. They represent it in gladness and in sorrow, as rejoicing in pardon or cast down by the burden of sin, as having a hope of deliverance from peril and as being depressed by fears. The whole gamut of human emotion is touched, and it becomes thus a book that is ever fresh because always so human. Many of the Psalms are the expression of emotion of their writers in view of events that happened to them, and so are suggestive of the emotions which

may spring up in others when events of a similar character happen to them.

5. We must not be surprised at the great differences in the Psalms, some being gladsome and others sorrowful. In our services there are frequently brought together Psalms of a very opposite character, and in the same composition the writer passes from gladness to sorrow. This is not strange when you study the different circumstances under which they were written, and the purpose they had in view, as well as the fact that the lights and shadows change swiftly in all human experience.

6. The Psalms deal with imagery which was appropriate to the times, places, and circumstances of their composition. Although these have all changed so far as we are concerned, the imagery in which the thoughts are clad is still full of expression for us. Thus there is no longer for us any Moab or Zion or Carmel, but these places and the associations with them become the drapery for thoughts which are of permanent value. We are expressing Christian ideas in the phraseology of a past age.

7. As the Hebrew nation was raised up for a particular purpose, viz., to prepare the way for the coming of the world's Deliverer, the history of that nation becomes important in all its points. Israel is more to us than Rome, because from the chosen people came the Saviour of the world.

Not only is the history of Israel important in this respect, but it is significant. It means more than is evident upon the surface. In a sense it is typical of the Christian life. Hence, for example, contests with such foes as Moab and Philistia prefigure and exemplify the contests the Christian may have with his spiritual enemies.

8. The great fact which makes the Psalms so valuable to us is that they are full of Christ. They testify of Him, sometimes by means of direct prophecy, sometimes under expressive figures, and sometimes by means of characters and events which have their twofold meaning. A Psalm may have its own literal signification, and it may also be a prophecy of Christ and His times.

Common Hindrances.

Not all persons gain benefit from their use of the Psalms in the Church services. Here are some of the most common objections.

1. "They allude to persons, places, and circumstances with which we can have no special interest."

Answer. Moses, David, and Solomon are in some senses types of Christ. Zion and Jerusalem are types of the Church. Egypt is a type of bondage to the world and sin. Canaan is a type of our heavenly home. Moab, Philistia, and the enemies of Israel are types of the spiritual foes of Christians. When you read the Psalms, put a Christian meaning into them.

2. "They express feelings which do not always correspond to ours, therefore it seems insincere in us if we use them."

You may not always feel just as the words indicate, but when the Psalms are used in the Church services they represent the collective experiences of Christians. You are speaking for the aggregate of believers.

3. "We cannot approve some of their vindictive utterances."

You are not called upon to do so, as personal feelings toward any of your fellow-creatures. These denunciatory Psalms were official declarations against the enemies of God and goodness. Not vindictive, but pro-

phetic statements of the fate of those who persisted in sin.

4. "The Psalms have only a remote reference to Christianity. They belong to an ancient faith which has passed away."

They have their literal reference to the occasions when first composed, but their highest purpose was to testify of Christ and His times.

XXXIV.

What is meant by the Christian Year.

If the stranger attends one of our services on Sunday, he will hear the day called by some particular name. It will not be, for example, such a day, say in December, or such a Sunday in the month, but possibly the Second Sunday in Advent, or the Fourth Sunday in Advent, or the First Sunday after Christmas. Looking, then, at the Prayer Book, he will find that every Sunday in the year has its own name; thus, one will be the First Sunday after the Epiphany, another the Second Sunday in Lent, another the Tenth Sunday after Trinity, and so on. Besides this he will find certain other days bearing special names; thus, the 25th of January is St. Paul's Day, the 25th of December is Christmas, the 6th of August is Transfiguration Day. If he add the Sundays and special days together, he will find about eighty-five days in all to which special names are given and for which special services are appointed.

Studying the matter further, he notes that the principal divisions are as follow: Advent, Christmas, Epiphany, Lent, Easter, Ascension, Whitsuntide, and Trinity.

What is meant by *the Christian Year is the association of sacred events and Christian truths with the days and*

seasons. It is a very old usage, which has come down to us from a remote past, and it has many benefits. One of the best and briefest explanations of the Christian Year is the following: "The Church Year always begins with that Sunday which falls nearest to the thirtieth day of November. This day is known as the First Sunday in Advent. There are four Sundays in Advent, and these weeks constitute what is called the Advent Season. Advent means COMING, and these services teach us about Christ's FIRST coming, or birth, and warn us to prepare for His SECOND coming, when He shall judge the world.

"The Christmas Season follows Advent, teaching that Christ is 'Very Man' as well as 'Very God.' Next comes the Epiphany Season. Epiphany means SHOWING FORTH, and the services represent the Saviour as showing forth His glory by working miracles, forgiving sins, and offering salvation to Gentile as well as Jew.

"Ash-Wednesday is the first day of Lent, and always falls forty-six days before Easter. Six of these days are Sundays, leaving forty days of Lent, which represent the Lord's forty days of fasting. The lessons of Lent are fasting, abstaining, and self-denial. Good Friday, the next to the last day of Lent, is the day kept in memory of the Crucifixion. Three days later comes Easter Sunday, when Christ rose from the dead and opened the gate of eternal life. Just forty days after the Resurrection Christ went away into heaven, and that fact is taught on Ascension Day. Ten days later is Whitsun-Day, when the Holy Ghost was sent down upon the waiting disciples. Whitsun-Day may fall anywhere from the 10th of May to the 13th of June. From this time on till November, the Sundays are called Trinity Sunday and Sundays after Trinity. All through

the Trinity Season the practical duties of life are considered, each Sunday setting forth its particular lesson."

The general name for the days set apart by this Church for special religious services is "Holy Days," and they are divided into Festivals and Fasts.

The Festivals, or Feast Days, include all Sundays in the year, and certain other days devoted to the honor of Christ, as Christmas, Ascension, Transfiguration, etc., and also some days devoted to the memory of those who have been prominent in the Gospel history.

Under the head of Fasts are included the Lenten Season, the Ember Days, the Rogation Days, and all Fridays in the year. In all our parishes the greater Holy Days are observed, and in many all that are noted in the calendar.

Among the advantages connected with the observance of the Christian Year are these:

1st. The principal *facts and doctrines of the Christian religion* are brought very prominently before us, and make their impression upon mind and heart. One who follows the round of the Church's Holy Seasons cannot be ignorant of the great truths of our most holy faith. The season suggests the truth and enforces its teaching.

2d. These Holy Days bring before us in proper order *the duties we owe to God and to each other*, and remind us that our religion is not to consist merely in hearing holy truths, but in having right thoughts, speaking good words, and doing Christian deeds. They help teach us to love Him who has done so much for us, to imitate the faith and earnestness of His followers, to rebuke vice, to love and pray even for our enemies.

3d. These Holy Day observances also help draw our minds *away from the things of the world* that perishes,

and bring vividly before us the kingdom of God which lasts forever.

The world is ever pressing in upon us, and we are in constant danger of forgetting that we belong to a kingdom not of this world, but which is more real than all the things of this world. They serve to remind us that we ought to be followers of those who through faith and patience inherit the promises. These Holy Seasons well kept will do much toward preparing us for the work of life, and for rest in Paradise.

It is interesting to note that whereas the observance of the Christian Year was at one time a peculiarity of this Church among Protestant bodies except the Lutherans and Moravians, it is becoming more and more the usage of all these religious bodies to observe the greater Festivals, such as Christmas and Easter, and there is a decided tendency among some of them to mark some of the other portions of the Christian Year.

It is no longer necessary to argue in favor of the propriety of associating sacred events and holy truths with the divisions of time. The general principle has finally been conceded by those who are the descendants of the most bitter opponents of this usage.

There is, however, among some uninstructed persons considerable reluctance to admit the propriety of keeping what are known as the Saints' Days. They have not yet understood the difference between commemorating the life and labors of an Apostle or Evangelist, or a martyr, and the Roman usage of asking the intercession of the saints. This Church does not invoke the saints, nor does it in any way turn our thoughts from Him who is our only Intercessor at the throne of God. It does bring before us the good examples of the saints of God to stimulate and to encourage us to fidel-

ity to our Lord, and it believes that they who labored to found the Church of Christ are worthy of being had in perpetual and grateful memory.

Usage among us varies greatly in the matter of keeping the minor holy days of the Church, but provision is made in the Prayer Book for services on these days, and in many parishes such services are held. It may be that but few persons are able to assemble for the commemoration, but they who do come find it spiritually profitable to occupy their thoughts with the blessed memories of those who were true to their Lord.

It is also the habit of some persons, when not able to attend a public service in the Church on any of these occasions, to read the Epistle and Gospel appointed, and to offer in their private devotions the Collect for the day.

XXXV.

Morning and Evening Prayer.

Provision is made in the Prayer Book for services in the morning and evening of every Lord's Day, and besides these occasions on every Holy Day.

Nor only so, but on every day in the year. It may not be practicable to open every church twice every day, but where it can be done suitable services are appointed. There are selections of Scripture to be used as Lessons and Psalms, beside the Canticles, and Prayers, Creed, and the other parts of a pre-arranged service. In some parish churches and in the chapels of educational institutions, day by day throughout the year the voice of prayer and praise regularly ascends, and portions of the Word of God are read.

In addition to this usage of "Daily Prayers," as the ordinary services are generally called, there is a grow-

ing usage of frequent celebrations of the Holy Communion, some parishes maintaining a weekly celebration on the Lord's Day, and on all those occasions for which a Collect, Epistle, and Gospel are appointed. We shall consider these Eucharistic services elsewhere, and confine our attention now to the Morning and Evening Prayer.

The Jewish Church had its regular hours of daily prayer, and it soon became the established practice in the Christian Church.

When the usages of the Christian Church became fixed, the opening and the closing of the day were the recognized hours of prayer, and besides these many Christians observed also other periods of devotion. The services which in time were adopted were known as "The Daily Offices." An old name for the two now to be considered, and by which they are still known by many, was Matins and Even-Song.

The different compilations of our Prayer Book have brought together parts of the ancient Daily Offices, so that we have now in our Morning Prayer portions of the services formerly known as Matins, Lauds, and Prime.

In the Evening Prayer we have portions of the old services of Vespers and Compline.

If you analyze the elements in the Morning and Evening Prayer, you will find that they can be grouped into five divisions:

1. *The Introduction,* containing the Sentences from the Scriptures, the Exhortation, Confession, Lord's Prayer, and Versicles.

2. *The Praises,* containing the Canticles and the Psalms.

3. *The Lessons,* portions read from the Old and New Testaments.

4. *The Confession of our Faith*, the Creed.

5. *The Prayers*, for ourselves and others.

The *Sentences* read at the beginning of the services are singularly appropriate. Their tone suggests the feeling we should have in coming into the presence of the Lord.

The *Exhortation* instructs us as to the duty of confessing our sins, how to confess them, and why we should do so unitedly. It tells us what benefit will come to us if we confess them, and calls upon all to unite with the Minister, at this time, in such confession.

It also sets forth the purposes of our gathering together, viz., to render thanks for the benefits received at His hands, to set forth His most worthy praise, to hear His most Holy Word, and to ask those things which are needed for the body and the soul.

In the Evening Prayer a shorter Exhortation may be used, in which the people are simply called upon to confess their sins humbly to Almighty God.

Following the Exhortation comes the *Confession*. It is couched in general terms, so as to be suitable to a congregation made up of various kinds of persons. It may be divided into five parts: 1st. An humble acknowledgment that we have departed from God's ways, and that our nature is evil. 2d. Sins of omission and commission are deplored. 3d. The cry for mercy. 4th. The plea for pardon and restoration for the sake of our Saviour Christ. 5th. The prayer to lead a better life.

This Confession is a model of what a true confession of sin should be, and should be made in sincerity and humility. Its words must not be repeated carelessly, for we are in the presence of the great Searcher of hearts, who knows just what we are and what we mean,

and upon whose mercy in Christ Jesus all our hopes depend.

The *Absolution* is the declaration of God's mercy to penitent sinners pronounced by His Minister. God alone pardons, but His Minister declares God's willingness to pardon. There are two forms of this declaration, but the shorter of the two belonged originally to the Communion Service, and is by many thought to belong peculiarly to that service. The longer of the two forms, which is generally used, may be divided into four parts: 1st. A statement of what God does not desire and what He does desire as to the sinner. 2d. That He has given His Ministers authority to declare the pardon of the penitent. 3d. A solemn declaration that He does pardon those who repent and believe. 4th. A call to prayer for repentance and His Holy Spirit.

This declaration can be of no value to us if we do not heartily turn to God from our sins and believe the good news of salvation from the power and penalty of sin through His dear Son. Pardon is within the reach of all, and we must consider it an inestimable blessing to be so constantly told of God's willingness to forgive sins.

The Lord's Prayer, which then follows, is found in all the offices of the Prayer Book. It is both a form to be used and a model of all prayers. "It is a foundation upon which all prayers should be built," said Tertullian; and says Hooker, "We may be sure that in it we utter nothing which God will disallow or deny." All our needs and desires are included in it. All the Church's other prayers are but an expansion of the Lord's Prayer.

It may be divided as follows:

1. The Invocation. 2. Three petitions for the glory of God: His name hallowed, His will done, His king-

dom come. 3. For ourselves, daily bread, forgiveness, protection from evil. 4. The Doxology.

The Versicles.— The short sentences after the Lord's Prayer are called Versicles, or little verses, and the same name is given to others occurring in other places. Those now before us are taken from Ps. 51 : 15. Others are from other parts of Scripture, and some are the remains of ancient liturgical forms.

The Gloria Patria, which comes next in our ascription of praise to the blessed Trinity. It is frequently used in the services, as here and after the Psalms, to set forth the honor due unto Him who is our Maker, Redeemer, and Sanctifier.

The Canticles.— The word means "Songs," and includes six in the Morning Prayer and as many in the Evening. The first is the *Venite,* taken mainly from the 95th Psalm, and is a call to worship.

The Gloria in Excelsis is printed in the Morning Prayer, but is confined almost entirely to the Communion.

The Te Deum follows the First Lesson, and is a grand hymn of praise, from the early centuries.

The *Benedicite* is sometimes substituted for it in Lent and Advent, and on Thanksgiving Day. After the Second Lesson we have the *Jubilate,* which is Ps. 100, and the *Benedictus,* or song of Zacharias.

The six Canticles found in the Evening Prayer are the *Cantate,* from Ps. 95, the *Bonum Est,* from Ps. 92, the *Deus Misereatur,* from Ps. 67, the *Benedic anima mea,* from Ps. 103, the *Magnificat,* the Song of the Blessed Virgin Mary, and the *Nunc Dimittis,* the song of the aged Simeon.

Four of the Canticles—the Gloria in Excelsis, the Benedictus, the Magnificat, and the Nunc Dimittis—are sometimes called the Gospel Canticles, because

taken from the New Testament, and having special reference to our Saviour. All are most solemn and expressive words of praise to God, and when they are used they set forth our thankfulness for His great goodness and tender mercy. It will be noted that not all the Canticles are used at one service, option being given which to select.

The Psalms are well suited to express religious feelings, and hence are constantly used in the Morning and Evening services. In another part of this book will be found a chapter treating them more fully.

The Lessons.—The selections from the Old and the New Testaments are called Lessons, because they are designed to teach us important truths concerning God and our duty to Him and to our neighbor. They are read, however, not only for instruction, but as an act of praise to honor God for making us a revelation. (See another chapter on the Use of Scripture.)

The Creeds.— Our Church retains the two ancient summaries of the Christian Faith, the one known as the Apostles' Creed and the other as the Nicene. There are three reasons for their use in the services: 1st. They fix in our minds the essential truths of our religion. 2d. We recite them as a protest against all the errors and denials of men. 3d. They become part of our act of worship of Him who has made known the truth.

Prayers and Thanksgivings.—After saying the Creed we kneel again and offer our prayers and thanksgivings to God.

By giving us these forms the Church teaches us that we are dependent upon God for all the comforts and blessings that can come to us, and shows us what things to pray for.

All our prayers are summed up in one at the close, that we may know God's will in this life, and in the life to come may have life everlasting. Besides this, these prayers very clearly show us that we can hope for answers only because they are offered in the name of our Saviour Christ. He is our Advocate and Intercessor, and so the Church teaches us, as He taught His disciples, to pray in His name.

After the Prayers comes the *Thanksgiving*, one of the important parts of the service, for it brings out the duty of thankfulness, setting before us the true view of life as a blessing, and that our redemption through Christ is to bring us not only deliverance from sin, but blessedness in the better life.

The services of both Morning and Evening Prayer end with one of the forms of *Benediction* known sometimes as "*The Lesser Benediction*," but more frequently as "*The Grace.*"

XXXVI.

The Holy Communion.

The Lord Jesus instituted a sacrament to be observed by His disciples in remembrance of Him. His purpose was that they should ever keep in mind the sacrifice of Himself so willingly and so lovingly made for them. He also ordained it that it should become a means whereby their spiritual life should be nourished and strengthened.

The Communion Office is the richest and most carefully prepared of any of the parts of the Prayer Book. It is derived mainly from the Liturgy of the Church of England, but a portion of it was taken from the Communion Office of the Scottish Church.

In its essential features it corresponds with the

earliest Christian Liturgies, and contains the forms used by Christians from the beginning when they thus showed forth their Lord's death.

The most Scriptural and most devotional explanation of the Holy Communion is the Communion Office itself. If one would know how to prepare himself to receive this sacrament aright, he will find the instruction he needs in the Exhortations. If he would understand the design of the Lord's Supper, it is clearly stated in the Prayer of Consecration. If one ask what hopes and feelings should fill the soul after being at the Feast, he will adopt the Prayer in the Post-Communion as his own.

This sacrament is usually known among us by three names: 1st. It is called the Lord's Supper, because it was instituted by our Lord at the close of the Passover Supper while they were yet at the table, and by the use of the elements, bread and wine. 2d. It is the Holy Communion, because it is the Feast in which we may have closer communion with the Lord Himself, and because we are thus brought into communion or fellowship with all those who love Him. 3d. It is the Eucharist, because it is a service of joy and thanksgiving.

This Church regards the celebration of this feast as the highest act of Christian worship, and as the most efficacious means of receiving spiritual blessings. After the example of the primitive Church, provision is made for its frequent celebration, and hence there is a Collect, Epistle, and Gospel appointed for every Lord's Day and Holy Day. There can be no doubt that in the Apostolic period the Communion was celebrated every Lord's Day. Dr. Schaff, who is not a Churchman, says, "The Communion has always been regarded as the summit of Christian worship and as a foretaste of the mar-

riage supper of the Lamb. In the Apostolic period it was celebrated daily."

The general usage of the Christian Church has been frequent celebrations.

In the majority of our parishes in this country it is celebrated at least once each month, and on all the great festivals, but there is a growing disposition to celebrate it every Lord's Day and on all Holy Days. The weekly Eucharist has already been established in many parishes, and year by year the number grows larger where on all Sundays and Holy Days in the year the feast is spread for all who will make use of the privilege.

It is not surprising that there should be differences of opinion concerning the doctrine of the Eucharist, but without entering into an explanation of these diverging views it will be sufficient to state here the four points upon which all Churchmen are in substantial agreement.

1. *The Holy Communion is a memorial of our Saviour Christ.* Our blessed Saviour, on the night on which He was betrayed, commanded His disciples to eat bread and drink wine in remembrance of Him. It was His own command that, in this way, they should keep Him in mind. The Communion, therefore, is the Christian's feast of remembrance. The human heart is prone to forget even the greatest benefits and to become so absorbed in other things that even the mercies bought at the cost of deepest sorrow cease to be considered.

We are to regard the Holy Communion as constantly teaching us *what our Saviour did for us because of His great love for us.* It is a perpetual memorial of His taking our nature upon Him and giving His life for us.

2. *The Holy Communion is for the strengthening of our*

souls by the Body and Blood of Christ, as our bodies are by bread and wine. "The Body and Blood of Christ are spiritually taken and received by the faithful in the Lord's Supper." "Such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ." "The Body of Christ is given, taken, and eaten, in the Supper, after a heavenly and spiritual manner, and the mean whereby the body of Christ is received and eaten in the Supper is Faith." There is no change of the substance of bread and wine. They do not cease to be bread and wine, but they who partake of these rightly receive the benefits which are conveyed by receiving Christ. He imparts Himself to them. "With the hand we receive the outward and visible sign, and with the spirit we receive the things signified—the Body and Blood of Christ."

There is no need of any Christian's being perplexed as to the manner in which our Lord imparts Himself to us in this Sacrament. It is sufficient to remember that He imparts Himself to us so that we are refreshed and strengthened spiritually and nourished unto life eternal.

3. *The Holy Communion is a sign of the love that Christians ought to have among themselves, one to another.* There is a blessed bond which unites all believers in one fellowship, and this bond is strengthened by coming to this Holy Feast. We are urged before coming to be in love and charity with our neighbors, and at the close of the service we are taught to thank God that we are very members incorporate in the mystical body of His Son, "which is the blessed company of all faithful people."

As this Sacrament shows us how our Saviour Christ loved us, it also shows us how we should love each other. United to Him by holy bonds, we are united to all this blessed company of faithful people. The bonds are strengthened by partaking of this Sacrament.

4. *The Holy Communion is the occasion for special approaches to the Lord Jesus.* It is a time of Communion with Him. As God He is everywhere present, and whenever we call upon Him He is near. But there is an especial nearness of Christ to the soul in this Sacrament that encourages the reverent approaches of the soul in penitence, in prayer, in supplication, in thanksgiving, and in holy resolutions to please Him.

As one well said: "Holy Communion is only one way of coming to Christ. Whenever we kneel to pray, whenever we lift up our hearts to Him, we come to Him—but Holy Communion is a definite act of coming to Him. It is the nearest approach we can make to Him, for it is *Communion* with Him."

It is well now to consider some of the proper motives which should lead Christians to come to this Feast. Very prominent among these are:

1. *The determination to confess Christ before the world.* A sacrament is, in a sense, an oath of fidelity, and every time we come to the Lord's Table we present ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice to Him. We have chosen Him to be our Lord. We have taken His yoke upon us. We renew our consecration to Him and to His service in this Feast, and we pray that we may do all such good works as He has prepared for us to walk in.

When we consider the manifold temptations which we daily meet with, and the many things that would allure us from His service, it is well indeed that we

frequently take this oath of fidelity, and bring before our souls the fact that we are no longer our own.

2. *The disposition to honor that which He has appointed.* If there is uncertainty as to the origin of any usage now in vogue, there is no uncertainty about this. It is the Feast which Christ himself ordained, and it has been continuously celebrated by the Christian Church through all the Christian centuries.

If we could see no reason whatever for its appointment, if we knew of no benefits to result from it, the simple fact that our Lord instituted it and commanded us to continue it should be a sufficient reason for our obedience. We honor Him in honoring that which He has appointed.

When so many persons upon whom the vows of Christ are resting come so seldom to the Lord's Table, may not others be moved to greater devotion by the dread lest the fewness of the worshipers dishonor the Feast?

3. *The expectation of receiving new supplies of spiritual strength.* In Christ all fullness dwells, and He can give us what we need. He makes the Holy Communion a means of grace for strengthening and refreshing us, and none who seek are ever turned empty away.

It is thought by some that no one should ever go to the Lord's Table until he had first made himself very good; but we are to draw near to Christ to be made good, and to receive more and more of the Spirit of God. No one, of himself, can ever be good enough, and so we are taught when we come to this Feast to make an humble confession of sinfulness, to pray for forgiveness, and to seek power to serve and please God in newness of life.

It is right to come to Communion expecting whatever benefits may be implied in becoming partakers of His

most blessed Body and Blood, and in being filled with God's grace and heavenly benediction. Just as one needs material food for the body, so is there spiritual food needed for the soul; and as no one should be ashamed of bodily hunger, so no one should be ashamed of the hunger which leads him to the Lord's Table, to find there new strength for his religious life.

4. *The Holy Communion is the occasion for special prayers and intercessions.* There are times when Christian souls are burdened with deep sorrows, perplexed by weighty questions, sorely tempted by doubts and fears, greatly concerned for near and dear ones, and when they feel the need of especial grace. There are other times when Christians realize vividly that without God's blessing their plans and undertakings cannot prosper, and they are moved to make earnest entreaty for that blessing which purifies their purposes and hallows the results. Then there are many times when grateful hearts long to make special acknowledgment of grace and mercy received, and of blessings enjoyed.

It is very true that the Throne of Grace is always open to the believer, and whensoever he will he can draw near to Him who is more ready to hear than we to pray; but at the same time, perhaps, every Christian feels, in the Holy Communion, a special nearness to the Lord, and so a stronger encouragement to open the heart's desires before Him.

It has therefore become the usage of many persons to regard this Feast as the most favorable time for presenting their special prayers and supplications.

XXXVII.

Hallowed Associations with the Church and its Services.

"To be a devout and consistent Churchman," said one who himself was not a Churchman, "brings a man through aisles fragrant with holy associations, and companied by a long procession of the good, chanting as they go a unison of piety and hope." In the case of many it is the Church of their fathers. They can trace back their ancestry in it through many generations. They have a birthright connection with it. All the religious traditions of their families come down through its channels, and they have grown up into a love and reverence for it which no ordinary words can describe. They expect to cling to it, and they expect their children's children to cling to it. Its usages are as familiar to them as household words, and its history is treasured in their hearts.

In the case of others there has been a break in this long connection with this historic Church. Some ancestors departed into some new path, but happily in many instances, and especially in these days, there is the return to the old household of Faith.

In the case of others, where there has been no such connection by family with this Church, and where there has been adhesion to other religious bodies, when the change is made these hallowed associations begin to be formed and the new adherents soon become the Church's loving friends.

It is interesting to note how these hallowed associations with the Church and her services grow.

1st. Men see that *the Church's purpose is to educate the man for eternity,* to be his guide through life, his

teacher and familiar friend, meeting him at every turn and systematically preparing him for the better life while teaching him to live aright here. It follows him into every situation in which he may be placed. At home and abroad, in safety and in peril, it is with him in joy and sorrow. It honors the parental relation, it blesses the marriage bond, it comforts sickness, and holds up the cross before the dying.

2d. They see also *the dignity and propriety of the Church's services*, and these services become hallowed by use. There is a wide contrast between the majestic utterances of the Church's liturgical forms and the crude effusions of many other modes of worship. Dignified, indeed, are these services in the humblest chapel, compared with the spectacular performances and the secularities often witnessed elsewhere. In such a worship the man is made to feel that he is an immortal being in the presence of his Maker. His reverential instincts are not outraged. He is not wearied with platitudes. He is called upon to do homage to his Lord, and while confessing his unworthiness he is taught to seek Heaven's benediction.

In the use of these services every perfection of Deity is adored, every doctrine of the inspired Word is rehearsed, every bounty of Providence is recited thankfully, every want of human nature is effectively poured out, and every class and condition of humanity are remembered.

3d. Still further, the Church's services *connect us with all the past ages of devotion*. We not only know how our predecessors in the faith worshiped, but there have come down to us the very modes of service they used, so that to-day there are repeated before our altars the very utterances of St. John at Ephesus, and the

responses of the Christian people who lived in the first century. The words of consecration in the Holy Communion are those learned from the lips of the Master, and the songs we sing are those which rang in the upper room in Jerusalem. The substance of our Creeds has been repeated by generations all along the line of descent, from Apostles to this day. Whenever a child is baptized the words are those contained in the parting command of the Master. When by the side of an open grave the Minister recites the Burial Office, he repeats the words which St. John in his vision was commanded to write: "Blessed are the dead who die in the Lord."

The Church's services are venerable for age, and for their long use by so many of God's people. Many hearts have poured out their joy and sorrow in them. Many precious thoughts and right desires have been inspired by them, and many souls have found them aids in the journey toward the City of the King.

Confessors and martyrs, the holiest and best of earth, the noblest of all who fought the good fight of faith, have sung these songs, repeated these prayers, and uttered these confessions of faith.

When the Churchman sings the Te Deum there seems to be the rolling chorus of ages of song in the Church of Christ, beginning far back in the days of Augustine and Ambrose, gathering strength and sweetness as one and another took up the strain, until it grows into a world-wide chorus.

When he uses other portions of the service he repeats what myriads of other men in all the agony of entreaty, in all the fervor of supplication, in all the fullness of every emotion, have poured into the ears of a prayer-hearing God.

These services come to us not as something newly

composed, but as treasures of devotion in which are gathered the pious aspirations of the Christian centuries.

It is not strange, then, that hallowed associations are formed with such a Church and with such services, and that the Churchman exclaims, "Blessed be the Lord for all these holy ties that link us with the company of His people, and for all these holy helps that help us to walk in the ways that lead us finally into the blessedness eternal."

This Church promotes hallowed associations also when men realize *the work it seeks to do.* They perceive that the work of the Church is to preach the Gospel, to make men disciples of the Master, to bring them into His family and to train them in holiness of mind and heart. The Church's work is to make all life better by making it Christ-like; to announce the principles, to provide the means, and to offer the help whereby men may follow the blessed steps of the Son of God.

Is not this the Bride of Christ in the world?

Here is an organization with divine lineaments. Its interests are not temporal but eternal. It is not for one age, but its work goes on from age to age. Its purpose is so beneficent that it must have been planned not by men, but by the Lord Himself.

It is a branch of the old Church which the Apostles founded, and it enshrines the old truths which Apostles taught. It has blessed the world for over eighteen centuries, and it must continue to the end of time.

Scores of new faiths have come and gone, but the historic Church must outlast all schisms and heresies, and be the gathering point for all who would be at one upon the basis of the Evangelic Faith and the Apostolic Order.

ON USING THIS MANUAL AS A TEXT-BOOK FOR CLASSES.

This Manual may be used as a text-book. Ordinarily, one or two chapters may be assigned for study, but in some cases three or four chapters will not be too long for the hour of recitation and discussion. The teacher or leader must be guided by the nature of the topics and the ability of the class.

In the following pages there are some Question Guides and Lesson Hints which may aid the pupil in his studies and furnish an outline of the course of the class work. The conversational method upon topics, with side readings, quotations, and illustrations gathered by pupils and teacher, will be more helpful than the ordinary question-and-answer plan. The ideal class meet and talk over the assigned topic, bringing to its elucidation whatever they can gather from some of the many available sources.

The chapters following correspond with the chapters of the Manual. In giving the name of a book for reference no opinion is here expressed as to views it may contain.

I. *Name of the Church.*

1. Let some one read the name as printed on the title-page of the Prayer Book.
2. What was the Church here originally called?
3. Give some account of the origin of the present name.
4. What changes of name have been proposed?
5. State the arguments for and against these changes.
6. What is the exact meaning of the present name?
7. What is the common popular name?

8. Give the names of other religious bodies in this country.

Reference Books: The Church Cyclopedia, Articles "Protestant," "Episcopacy." Perry's History of the American Episcopal Church. Reports of Discussions in General Convention on Change of Name.

II. *This Church in America.*

1. Give some account of the colonization of this country.

2. Why were not Bishops sent here?

3. Who were the Commissaries?

4. Give some account of the organization of the Church here after the Revolution closed.

Reference Books: Perry's History. Bishop White's Memoirs. McConnell's History of the American Episcopal Church. Shinn's Manual on Church History.

III. *Connection with the Primitive Church.*

1. What popular blunders are there about the English Church?

2. Recite the four periods of English Church History.

3. How is the antiquity of the English Church shown?

4. Give some account of the Reformation in the English Church.

5. Repeat now the line of proof of the connection of the Episcopal Church with the primitive Church.

Reference Books: Short's History of the English Church. Churton's Early English Church. Blunt's Reformation of Church of England. Blunt's Key to Church History. Chapin's Primitive Church.

IV. *Obligations of the American people.*

1. What is the usual view as to this Church and the American Revolution?

2. What part did American Churchmen take in that important portion of our history?

3. Why were popular prejudices excited?

4. What had American Churchmen to do with the later development of our Constitution?

5. What influences are being wrought now by this Church upon the religious life of the people of this land?

Reference Books: Perry's History. Shinn's Pathways to Our Church.

V. *The Proposed Book.*

1. What service book was used here in colonial times?

2. What changes were made necessary by the Revolution?

3. What was proposed for use?

4. Give some account of the Proposed Book.

5. How has it of late been brought into notice?

6. Why was it not adopted?

7. What was adopted finally?

Reference Books: Perry's History. McConnell's History. Bishop White's Memoirs. Reprint of the Proposed Book.

VI. *The Prayer Book as it is.*

1. When was it adopted?

2. Has it been revised since then?

3. What does it contain?

4. What renders it difficult for strangers to use?

5. How can persons be taught to find the places?

6. State now some of its characteristics.

7. Give some illustrations of each point.

Reference Books: Shinn's Manual on the Prayer Book.

Blunt's Annotated Book of Common Prayer. Bishop Coxe's Thoughts on the Services. Campion's Prayer Book Interleaved. Numerous Prayer Book Manuals.

VII. *Theological Teachings.*

1. What is meant by Theology?
2. How does the Prayer Book teach Theology?
3. Name some of the points it does teach.
4. Give illustrations of these points by quotations.

Reference Books: Norris's Rudiments of Theology. Blunt's Household Theology. Kipp's Double Witness.

VIII. *Differences between the Episcopal Church and the Roman Catholic.*

1. What common prejudice exists?
2. Why does this Church seem to some like the Roman Church?
3. How could you show the differences between the two?
4. Upon what points is there agreement?
5. In what particulars has the Roman Church erred?
6. Can one find all he needs in the Episcopal Church?

Reference Books: Stearn's Faith of Our Forefathers. Shinn's Questions about Our Church. Odenheimer's True Catholic no Romanist. Littledale's Reasons for not becoming a Romanist.

IX. *Features held in common.*

1. Are there many Protestant bodies?
2. With which five is a comparison here made?
3. Name some of the points of agreement.
4. What questions grow out of this subject?

Reference Books: Thirty-nine Articles and Confessions of Faith.

X. *Relationship to Other Bodies.*

1. Why is this matter not always understood?
2. What is the origin of some Protestant bodies?
3. Why do we retain Episcopacy?
4. How does this Church show a courteous spirit?
5. What proposals for Christian unity has it made?
6. Explain these four points.
7. How can Christian unity be aided now?

Reference Books: Various papers and sermons on Christian Unity, also the Histories of these surrounding bodies.

XI. *In Sympathy with the Present Age.*

1. For what is this age noted?
2. Have there been changes of religious belief?
3. Why is this Church misunderstood?
4. State the Church's position.
5. Is the Church responsible for men's misconceptions of religion?

Reference Books: Franklin's Creed and Modern Thought. Archbishop Benson's Church of the Future.

XII. *Individual Opinions and Church Teaching.*

1. Is the Church to be held accountable for individual utterances?
2. How does the Church set forth truth?
3. Can any individual or party represent the Church?
4. Give illustrations of allowable differences of opinion.
5. What is the difference between opinions and doctrines?
6. Can the Church change truths?
7. Can men be loyal to the Church and hold differing opinions?

XIII. *Schools of Thought.*

1. Is it easy to explain the position of parties?
2. Are the majority of Church folk partisans?
3. Define the four leading schools of thought.
4. Have schools of thought only recently originated?
5. What good purposes have these four served?
6. Can any one school claim to be the only loyal form of Churchmanship?

XIV. *Words and Phrases.*

1. Explain some of the words in the Creed likely to be misunderstood.
2. Why are Latin titles used for Psalms and Canticles?
3. What words used in the Te Deum need explanation?
4. Also in the Litany?
5. Explain other misunderstood words.

Reference Books: Church Cyclopedia. Blunt's Dictionary. Bishop Hobart's Sermons. Hallam's Lectures. Pearson on the Creed.

XV. *Laws, Usages, and Discipline.*

1. How is the parish incorporated?
2. Who constitute the Vestry?
3. For how long is a Rector called?
4. How can the relationship be dissolved?
5. Name some of his duties.
6. How are congregations protected in public worship?
7. What are the laws relating to marriage?
8. Should all parish officers be faithful? Why?
9. Are there many cases of public discipline in this Church?

10. How are such cases often settled?

11. To whom has the accused person a right to appeal?

12. What is the correct view of the position of the Church?

13. Refer to the Canons to show the provision relating to discipline of laymen—then of clergymen.

Reference Books: See statutes relating to parishes as Corporations. Humphrey's Law of the Church. Baum's Church Laws. Digest of Canons.

XVI. *Marriage.*

1. What three reasons are there for the sanctity of marriage?

2. What marriages are forbidden?

3. What are prerequisites to marriage?

4. Explain the different parts of the service.

5. Explain the difficult words in the service.

Reference Books: Blunt's Annotated Prayer Book and other Commentaries.

XVII. *Burials.*

1. How did Christianity affect the treatment of the bodies of the dead?

2. What objection is made to our Burial Service?

3. Of what parts is the service composed?

4. Explain these parts.

5. Why is earth thrown into the grave?

6. How are graves marked?

7. Is cremation necessarily unchristian?

8. What funeral abuses should be corrected?

9. What memorials of the departed can be made?

Reference Books: Chapters of Church Histories on Burials and the Resurrection.

XVIII. *Religious Training.*

1. How does the Church regard the baptized child?
2. What provision is made for its training?
3. Into what relationship does baptism bring the child?
4. Give some account of the Catechism.
5. What is a preparation for Confirmation and Communion?
6. How do the religious services of the Church help the training?

XIX. *Confirmation.*

1. What is meant by this Apostolic rite?
2. What Scriptural authority do we have for it?
3. Why have not all Christian bodies retained it?
4. Give some account of the administration of Confirmation?
5. How are persons prepared for Confirmation?

Reference Books: Butler's The Flock Fed. Shinn's Manual for Confirmation Candidates. Various other Manuals. Also Lectures and explanations of the Church Catechism.

XX. *Laymen.*

1. What objection is sometimes made?
2. State some of the work always open to laymen.
3. Name some new fields of labor for them.
4. May laymen deliver religious addresses?
5. Are they ever authorized to hold services?
6. Is their help welcomed by the clergy?

XXI. *Organizations.*

1. What are the aims of a parish?
2. What is a parochial organization?
3. Into what four divisions may they be classified?

4. Give some illustrations of each.

Reference Books: See Books on Pastoral Care, also Reports of Guilds, Brotherhoods, etc. Addresses and Reports on Laymen in the Church. Church Congress Report for 1891.

XXII. *The Poor.*

1. Is it the Church's duty to care for the poor?
2. Is any poverty preventable?
3. State what is done in this direction.
4. Is intemperance responsible for much poverty?
5. Give some accounts of Asylums, Orphanages, Employment Societies, etc.

Reference Books: Reports of Guilds and Charities, also of Associated Charities.

XXIII. *Missions.*

1. Is the Church to be spread to others?
2. What are the Church's plans of mission work?
3. What is the parish?
4. Is interest in missions injurious to one's own parish?
5. What is the great principle of the Missionary Society?
6. Give some accounts of the Church's missionary operations.

Reference Books: Reports and pamphlets of the Board of Missions. Also diocesan and other missionary tracts and documents.

XXIV. *Music and Choirs.*

1. Does music have much place in our Church?
2. What is the noblest musical instrument?
3. Why are other instruments used?
4. Give some account of chanting.

5. Why are choirs helpful?
6. Why is sacred music so neglected?
7. What is essential in devotional music?

Reference Books: Papers on Church Music. Books on the Training of Choirs. Sermons on Public Praise and the Worship in the Church.

XXV and XXVI. *The Sacred Ministry.*

1. Why is the Ministry a sacred calling?
2. Of what three orders does it consist?
3. How are Ministers called?
4. How are they trained?
5. How are they settled in parishes?
6. How are Bishops chosen?

Reference Books: Bishop Wilberforce's Lectures to Candidates for Holy Orders. Various Treatises on the Ministry and its Duties.

XXVII. *Places of Worship.*

1. What reasons are there for the proper construction and ornamentation of houses of worship?
2. Explain the uses of the different parts of a Church edifice.
3. Give some account of the consecration of a Church.
4. What can you say as to the naming of Churches?

Reference Books: Papers of the Church Building Commission. Shinn's Manual on the Prayer Book. Articles on Church Architecture.

XXVIII. *Symbolism, etc.*

1. What is the purpose of symbolism?
2. Is there any worship without it?
3. What objections have been made to its use?

4. How has this Church used symbolism in architecture and worship?
5. Name some of the symbolic usages of the Church.
6. Why are our Churches usually decorated?

XXIX. *Variations, etc.*

1. Are there variations in the use of the Church services?
2. Explain the differences as to frequency.
3. Can the hours be the same everywhere?
4. Are different degrees of attention given to details?
5. Is music a helpful source of enrichment?

XXX. *Details.*

1. Is there much attention to details of worship in the Prayer Book?
2. Give some illustrations.
3. Why are details important?
4. Why is it to be an audible worship?
5. Why visible?
6. How are the persons to take part designated?

XXXI and XXXII. *The Church and Holy Scripture.*

1. How did the Church originate?
2. How is the Church the keeper and witness of the truth?
3. Does the Church hold the doctrines of the Scripture?
4. Does it teach anything contrary to Scripture?
5. Show how the Church honors the Scriptures.
6. How much of the Prayer Book is Scripture?
7. For what reasons are Lessons read in the services?

Reference Books: Bishop Kipp's Double Witness. Blunt's Household Theology.

XXXIII. *Psalms.*

1. What is the Psalter?
2. What is the purpose of the Psalms?
3. Explain the Church's use of the Psalms.
4. What helps are there to their devout use?
5. How is their devout use hindered?

Reference Books: Metcalf and Huntington's Companion to the Psalter. Walsh's Voices of the Psalms. Bishop Horne on the Psalms.

XXXIV. *The Christian Year.*

1. Explain what is meant by the Christian Year.
2. Give its principal divisions.
3. Name some of the Saints' Days.
4. What are the advantages of observing the Christian Year?
5. How should the Sacred Seasons and Holy Days be kept?
6. Is their observance becoming more general?

Reference Books: Keeble's Christian Year. Kipp's Double Witness. Coxe's Christian Ballads. Grant's Church Seasons. Sermons for Holy Days, etc.

XXXV. *Morning and Evening Prayer.*

1. What provision is made for public services?
2. Make an analysis of the elements of Morning Prayer.
3. Also for Evening Prayer.
4. Explain why the Sentences, Exhortatior, Confession, and Absolution are used.
5. In like manner go on with each part.
6. Show the scope of the Prayers.
7. Upon what principle are the Scriptures selected?

8. Why are the Psalms and Canticles used?
9. Give some account of the Te Deum.
10. Where is the Litany used? Explain the Litany.
11. Show the differences between Morning Prayer and Evening Prayer.

Reference Books: Hallam's Lectures on the Morning Prayer. Shinn's Manual on the Prayer Book. Blunt's Annotated Prayer Book and other Commentaries.

XXXVI. *The Holy Communion.*

1. By what three names is this feast known?
2. What are its purposes?
3. What are its benefits?
4. How can we prepare to receive it worthily?
5. Explain the different parts of the service.

Reference Books: Goulburn on the Holy Communion. Scuddamore's Notitiæ Eucharistica. Church Cyclopedia.

XXXVII. *Hallowed Associations.*

1. How are these associations formed?
2. Why does a Churchman love the Church?
3. How does the Church's work promote them?
4. Is it a help to us to love the Church?
5. Tell now the reasons you have for loving the Church.
6. Upon what grounds do you recommend it to others?

Reference Books: Oxenden's Our Church and Her Services. Shinn's Pathways to Our Church and Questions about Our Church. Tracts on Baptism and Confirmation.

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